THE PACIFIC

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A religious and family paper

Volume LII. SAN FRANCISCO, APRIL 3, 1902. Number 14.

When the Tide Is In.

The boats lay stranded on the beach,
Tangled with seaweed, dark and green;
A desolate and dreary scene,
As far as the eye could reach;
The tide was out.

How changed the view when day is done;
The boats rode gaily in the deep,
Their white sails nodding as in sleep,
Kissed by the setting sun;
The tide was in.

Thus many a life in want or woe,
Lies stranded on the barren shore;
But God is God forever more;
Take courage, for we know
The tide is coming in.

And lifted from the rocks and shoals
We sail upon a sunlit sea;
Night opens on eternity—
Sweet rest for weary souls—
The tide is in.

—*Sarah K. Bolton.*

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Let it not be forgotten that the witness which we bear for Christ is not only, nor always chiefly, that of our most spiritually conscious, purposeful hours, but that of the periods when we are intent upon business, study or pleasure. If those who watch us see that our purpose of loyalty to Christ pervades and controls us, then, almost unconsciously, so to speak, and because it is interwoven with the very warp and woof of our lives, they will believe in it. — Helpful Thoughts.

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THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, April 3, 1902.

The Beautiful Isle of Somewhere.

"Somewhere the sun is shining,
Somewhere the song-birds dwell,
Hush, then, thy sad repining,
God lives, and all is well.

Somewhere the day is longer,
Somewhere the task is done;
Somewhere the heart is stronger
Somewhere the guerdon won.

Somewhere the load is lifted
Close by an open gate;
Somewhere the clouds are rifted,
Somewhere the angels wait."

Thirty years ago the Bible was a prohibited book in Japan. Persons who engaged at that time in its distribution did so at the risk of their lives. It was distributed, of course, but only in secret. Today in Yokohama a Christian publishing company prints that book in Japanese, Chinese, Korean and Thibetan languages, and in two Philippine dialects, and distributes thousands of copies annually, without hindrance. Nearly one hundred and forty thousand copies were circulated in Japan in 1901. The entrance of the Word gives light. The nations of the world everywhere realize this today, and there is a clear field ahead for the circulation of the Scriptures.

It is evident that the Chinese stand on the eve of a great awakening religiously. The demand for the Bible is such as it never was. The people are anxious to become acquainted with the book which exerted the influence which they know it did exert on the lives of the Chinese Christians during the recent Boxer outbreak. One missionary writes: "Years ago the people would crowd around us out of sheer curiosity. Now they crowd around to ask about the doctrine and to be taught the truth and to ask to have their names entered as inquirers. In the past we have had to give the people catechisms and Testaments and hymn-books; now they come to buy them. And when they have bought them they read them, and, moreover, know what they have been reading about. These people come not by twos, nor threes, nor by tens, but by the scores and by the hundreds." This relates to one province only. In others there have been similar experiences.

It is not likely that the First Congregational church of this city will have fewer worshipers next Easter Sunday than it had last; but in all probability some persons who attended services there last Sunday will not care to go there on the same occasion next year. Dr. Adams, the pastor, saw before him last Sunday morning a very large congregation. It was gratifying to see it, and he so expressed himself. But he went further, and—no doubt to the astonishment of many a culprit—put the plain questions: "How many of you are loyal to the church of your affiliation? How many are members of this congregation?" And then he said: "I have often heard the pastors of small churches say that Easter is for them the saddest Sunday of the year. This is, indeed, a pathetic comment on the day that should be marked by a feeling of joyous reverence in every place of worship, be it cathedral or humble chapel. The reason for this regret of the pastors who find Easter lacking in that element of happiness that should be present is that many members of their congregations choose on Easter to attend only some large church, where they can hear fine music and see beautiful decorations and brilliantly dressed crowds. Let me beg of you here today who belong to smaller churches to heed what I say and make the next Easter a day of rejoicing in your own places of worship. Give your pastors the support they deserve in commemorating the great occasion. Transform your plain, modest churches into places of beauty and assist in glorifying the occasion with your presence and with the earnest spirit of Christian loyalty." Words so excellent deserve a far wider circulation than they can have from any pulpit. The Pacific, accordingly, sends them out North and South and East and West. Seattle, Tacoma, Spokane, Portland and Los Angeles need them in all probability as well as New England and Hawaii. It isn't often that words so plain are spoken to erring people from the pulpit. Somehow people, even church people, have gotten the idea that they are always welcome in assemblies just where they wish to be and they gad about without much thought as to where they ought to be. It is pleasant to hear fine music and to see beautiful decorations and to be with the crowd sometimes; but, after all, it is pleasanter to be in the line and place of duty. 'England expects every man to do his duty," signalled Lord Nelson at Trafalgar. Not unlike

that is God's signal constantly. If there is any place today in this land where there is special need for Christian workers, it is in the smaller and struggling churches in the great cities and in the little towns thereabouts; and they who run away for some appetizing dish, even on Easter, are not heeding the signal to duty.

Nonconformity—Its Strength and Its Struggle.

Recent statistics show that the nonconforming churches in England and Wales are not far behind the Established Church in membership, the figures being 1,945,932 for the former and 1,974,629 for the latter. In sittings the nonconforming churches number about a million more than the other, and they have a half-million more Sunday-school scholars. Nonconformity is not as unpopular in England as it once was. The Pilgrims and Puritans of our early New England days found on these shores a liberty to worship God which was denied them in England; and laid here, accordingly, the foundations of our present civil and religious liberty. But other Puritans and Nonconformists and Separatists remained in their native land, and through them and their successors have come such a toleration, and even freedom, as did not seem possible in the seventeenth century, when Nonconformity registered there its martyrdoms. At first it was only toleration; but the acts of toleration made it possible for the dissenters to endure the ignominy of their lot until such time as their numbers, and their identification largely with a political party, made it possible for them to advance well along on the road toward complete emancipation. It required several centuries for the English Nonconformists to secure what the Pilgrims and Puritans speedily secured on the wild New England shores, and they have not of course secured what the New Englander's descendants have since secured, but the nineteenth century brought about the removal of nearly all the disabilities under which they labored through the act of uniformity and such other acts as were passed to exclude them from public life.

Dr. Alexander Mackennal states in his book on the "Evolution of English Congregationalism" that the emancipation of England and the emancipation of the dissenters went on side by side, each movement helping the other; and that it came about accordingly that nearly all dissenters are identified with the liberal party. The Conservatives in England are defenders of privileges, the Liberals are asserters of rights. History shows the officials of the Established Church to have been in favor of the American war, against the abolition of slavery, and to have opposed the repeal of the corn laws and the abandonment of the penalty of hanging for minor offences. They stood for the enslavement of the people, both in Church and State.

One cannot look back over this struggle for religious freedom on the part of English Nonconformists without astonishment. Dr. Mackennal says: "The Dissenters were amazed at the rancour with which clergymen opposed their admission to the universities, the conferring on them the right to marriage and burial by their own ministers, and generally the extension to all subjects of the full advantages of Englishmen. They knew that most of these clergy were good, kind-hearted men; they respected many of them for their piety and their devotion to their calling. When they asked themselves how such men could sanction selfishness and injustice, they could only assign as the reason that their position in a Church especially associated with a State was radically false." The unprejudiced reader cannot turn the pages recording the progress of this struggle without the conviction that Mr. Edward Miall was correct in the oft-repeated affirmation that the object was not so much the liberation of Dissenters as it was the liberation of Christianity. But whatever the object, the result certainly has been the liberation of the latter.

It is not surprising that the battle for disestablishment continues, and that its advocates increase in number and influence. The Christian church in England will never be what God intended it to be until, separated entirely from the State, it is left to each branch to regulate its affairs in conformity with its polity. There needs to be a reformation of the Reformation that deposed the Pope of Rome from the headship of the English Church and placed the king there in his stead. This, of course, is not to say that the English king or Parliament has any such control of the English Church as the Pope has of the Roman Catholic, nor that the evils of a great national church are what they once were. But there are evils and dangers therein; and here in free America the sympathies of the people are largely with the Free churches of Great Britain in their efforts to extend that freedom which has proved a blessing to them, and which, accordingly, they desire to extend to others.

It was a Dissenting preacher who did in England, during our Civil War, what was perhaps the most important service for the Union. At a time when there was great danger that Great Britain would recognize the belligerent rights of the Confederacy, Newman Hall went all over England speaking on the principles that were involved in our sanguinary conflict and doing grand service for the prevention of that action on the part of Great Britain which would have seriously crippled the cause of the North. When, a few years later, he visited this country, the honors everywhere paid him showed America's gratitude for that signal service; and now, when death has removed him from this earthly life, this is one of his many services for the world that the newspapers all over the land are again bringing to the public attention.

W. T. Stead writes of Robert College, at Constantinople, as the chief hope of the future millions who inhabit the Sultan's dominions. The thousands of young men, sent out from those college walls during the last 30 years, thoroughly trained in the best American principles, are making those principles count for the best things in that benighted land. It is a leaven which will be influential more even in the future than in the past, for it has not yet had time to show itself largely.

Notes.

Next Monday the Congregational ministers of San Francisco and vicinity will be addressed by Prof. J. C. Merriam of the University of California on the subject, "Scientific Necessity for the Teachings of Jesus."

The indications are that the California Home Missionary Society has received contributions sufficient to meet the expenses for the year ending April 1st. Between ten and eleven thousand dollars were required and it is thought that the amount has been received.

The great universities of the country ranked as follows recently in the number of students in attendance: Harvard, 5,576; Columbia, 4,422; Michigan, 3,816; Chicago, 3727; California, 3540; Minnesota, 3536; Cornell, 3,216; Wisconsin, 2,812; Yale, 2,680; Pennsylvania, 2,520. Then comes a drop to 1,362 for Princeton, 1,228 for Stanford, and 665 for Johns Hopkins

San Francisco will lose one of her ablest ministers when the Rev. Dr. F. B. Cherington lays down the work in Plymouth church, which will be in a few months, his resignation having been tendered to take effect the first of September. We hope that Dr. Cherington will be kept in California; and if not this, certainly on the Pacific Coast.

The Congregational College of Montreal has called the Rev. Alfred E. Garvie of England to the professorship of Systematic Theology and Apologetics. The London Examiner states that this call will be received with mixed feelings. "There will be satisfaction at this signal proof that Mr. Garvie's reputation stands so high on the other side of the Atlantic, but there will also be unfeigned regret at the prospect of his possible departure from this country. British Congregationalism can ill afford to lose a theologian who has already accomplished so much, and whose future is so rich in promise. Mr. Garvie intimated to his congregation on Sunday that he had a month in which to come to a decision regarding the Canadian overture."

It was Connecticut, one of the New England States, that gave to New York the merchant who came finally to be known as "the grand old man of the jewelry trade." Almost everybody who knows anything about jewelry and silver ware knows of the famous firm of Tiffany & Co. The head of that firm, Mr. Charles Lewis Tiffany, died a few weeks ago at the advanced age of ninety years. It is a good time to refer to his motto in business, which was to serve his patrons better than any one else, and to do honestly whatever he did. Two years ago he said that he had never seen a time in his long business career when he could not make money by so doing. Such a career as that of Mr. Tiffany is worth a great deal to a nation; such words as these as to honesty in business are worthy a place in every counting house and in every workshop in the land.

A writer in the Kansas City Journal takes exception to the statement of ex-Governor Crawford that Kansas is being ruined by prohibition, and in support of his position makes some comparisons of Kansas and Nebraska, the latter named State being under high license. It is shown that there was in Kansas from 1880 to 1890 an increase of $200,234,312 in taxable property, and in Nebraska an increase of only $92,363,920. And at the end of ten years of prohibition in Kansas the tax rate was sixty per cent lower than it was in Nebraska. In December of last year there was on deposit in the banks of Kansas $87,181,175.14—five times the amount of deposits when prohibition went into effect, an amount equal to $60 per capita for every man, woman and child in the State. "Wet" and "dry" counties in Kansas are compared and the figures in each comparison tell very favorably for prohibition. Really the only damage the writer has been able to find coming to any one from prohibition has been the failure of people dependent on the liquor traffic. One noted case is cited, that of the St. Louis brewer who failed in 1893 and gave as one of the reasons of his failure that his business in Kansas had decreased about ninety per cent.

A recent number of Harpers' Weekly gives an excellent reproduction of a portrait of a professor in one of the small Congregational colleges of the Middle West, along with the following suggestive remarks: "Among the fifty portraits by Mr. Wilton Lockwood, which have been shown this month at the Durand-Ruel Gallery on Fifth avenue, there was one, at full-length, of an interesting man from the West. A railroad president? A pork-packer? A steel king? A copper baron? No, none of these. A Senator, then? No; not a Senator, nor any kind of politician, speculator, merchant, organizer, or industrial autocrat. It was a portrait, and a very good one, of Professor Albert Hurd, of Knox College, Galesburg, Illinois, a modest institution where twenty-six professors impart what learning they may to 600 or 700 students. Professor Hurd has been a member of its faculty for more than half a century. A number of his former pupils are living and working successfully in New York, and one of them, calling the Weekly's attention to the portrait, says: 'Professor Hurd is a man of extraordinary character and ability. He has taught the natural sciences and advanced Latin, and has made a notable impression on every man who passed through Knox College. After leaving Knox I heard lectures, and read for several years at Harvard and at Leipsic, and in that time I heard but one lecturer who was at all comparable to Professor Hurd in grasp of a subject, or simple, lucid description and exposition. His unconscious honesty of mind is such that he never stated anything that he did not know so well that coming from him it became simple and understandable. He would have dignified any college in the country, and has had many offers from various institutions, but has had the old-fashioned Christian notion that his place was where he had been put. With that idea he has gone on, earning the small salary that a small college pays, and exerting an influence that any educator would be proud of, and that few have attained. He is a type of the men who have helped to make the Middle West and Far West in this country.'" The Weekly then expresses the hope that it is as its correspondent says, that "all the little fresh-water universities and colleges have men of this type, not so unusual in character as Professor Hurd, but with something of the same spirit." No doubt every college graduate who reads this will be able to name some one worthy to be placed alongside this Knox professor; if not because of achievement, certainly because of his spirit. These small colleges have dotted the hills and the valleys of America for many decades, and the lives of those who have given instruction therein have entered grandly into the lives of those whom they have instructed and thus into the life of the nation, making it largely what it is today. Garfield never would have said what he did say about Mark Hopkins and the log in the wilderness making all the college he desired if it had not been for a recognition of the influence on his life of that eminent educator.

A Breeze from the Southland.

W. N. Burr.

My seatmate on the train to Los Angeles a few days ago was an Episcopal clergyman, a man of spiritual thought and tender speech. His words of kindly wisdom reached my ears through the roar of the train as a flash and inspiration might come to a soul that had been growing dull in the monotonous round of treadmill duties.

Among other good things he said: "As we grow older we must be careful not to lose our enthusiasm. The secret of the young pastor's success is often his hopefulness, that burns bright because of his very ignorance of actual conditions. Sometimes it would be better if we older men would push our work as if we did not know our people very well, for our very familiarity with them and their habits of thought may hold us from forging ahead with work that needs to be done and could be done."

Passing the First Congregational church in Los Angeles, later in the day, I found a bulletin posted outside announcing a "Lenten Musical and Evangelistic Service" in the evening; and when evening came I said "No" to some other attractions, and joined the good people gathered in the lecture room of the First church. There was a goodly company of them, and it was Monday night, too, and the first night of a proposed two weeks' series of "Lenten Services," to be held every evening except Saturday.

My first thought on entering the room was that our First church people must be trying to accustom themselves gradually to new surroundings, getting ready for the complete change of scene in which they will find themselves when they move up into the new church which they are about to build. The old lecture room had lost its familiar look; the chairs had been turned; pulpit and piano had moved down to the farther end of the room, away from the place at one side they had so long occupied; a great white screen for lantern pictures was the most conspicuous feature of the furnishing down at that "farther end"; the room seemed to be more closely seated than ever before, and gave one the impression that more people were expected than when the chairs were arranged to face the side. "Perhaps this is one sign of the youthful hopefulness that is managing some things here," I thought, as I looked into the face of the junior pastor, recalling the words of my Episcopal friend; and the further thought came: "Blessed is the church that can have two pastors—a young man for hopeful forging ahead, and a wise older man of progressive spirit for a balance-wheel."

The junior pastor conducted the opening devotional service. Here were the popular evangelistic means and methods in the hands of people of culture and refined thought. Three familiar "gospel hymns" were first sung: "Sweet peace, the gift of God's love," "Mighty to Save," "Wonderful Words of Life." Mr. Harry Williams, the well-known Los Angeles baritone, who is a member of the First church, sang the familiar "Eternity," beginning, "O, the clanging bells of time." One stanza of "Abide with Me, Fast Falls the Eventide" was sung softly and prayerfully by the congregation, and then the lights were turned down, and as the leader read a portion of the second chapter of Luke scenes illustrating the reading were thrown upon the screen by the use of the lantern: "Bethlehem," "The Nativity," "The Mother with Her Offering of Two Doves," "Simeon with the Christ-child in His Arms," etc. Four voluntary prayers were offered. The gospel hymn, "Victory Through Grace" was sung by the congregation. Mrs. Emma Moffatt, a sweet-voiced, sympathetic soloist sang very tenderly "The Ninety and Nine"; and then came the sermon by the senior pastor.

"Jeremiah viii: 22—'Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered?'

"Yes, there *is* a balm in Gilead, there is a Physician there. Then why is it that more people are not turning to the Great Physician for healing? Why are not more people becoming Christians?

"Many *are* turning to Christ, and living the Christian life. If our sight were sufficient for it we would no doubt be greatly astonished at the numbers of people we would find the world over who *are* Christians, not in name only but in fact. But, though we have all charity, it is plain that there are hosts of people among us who seem to be turning their lives everywhither but Christward. Why are they not giving their hearts to Him?

"It is not because of any defect in Infinite Love. It is not because sufficient resources have not been put into the hands of God's people, who are in the field for the Master. Among the hindering forces may be mentioned:

"1. The great rush for material things that shuts out a sense of the need of anything else. If a man goes into the sanctuary of God on the Sabbath day he has scarce gone out the door at the close of the service before 'business' in one guise or another begins picking at the good impression he may have caught and been inclined to hold, and very soon it is picked to pieces, and he is out in the whirl again, his Lord and Savior pushed into the background. 2. There is the direct effort of the antagonistic mind to keep the people from becoming Christians. It is sad, but it is true, that there are men who, either by the words they speak or the books they write, are making it the business of their lives to keep others from becoming Christians. 3. The influence of respectable indifference is great among us—the influence of most excellent people, whose very presence is attractive, but who have no love for Christ in their hearts, and whose lives say 'It is not necessary for such as we are to become Christians.' 4. The misguiding minister is doing something to keep the people from becoming Christians—the man who crowds the skill of the preacher to the front and Christ into the background, so that the people get nothing upon which to build Christian faith; and the man who forgets that one positive truth outlasts all negatives. 5. The misguiding parent: 'My father is not a Christian' often outweighs all other arguments. 6. Misguiding churches, the bulk of whose members do not stand for the Kingdom of Jesus Christ, but for services that entertain, and all bills paid at the end of the year. All these forces are more or less powerful, but there is one other: Sometimes the cry has been uttered, 'No man cares for my soul'; but the fact is not to be overlooked that many a man does not care for his own soul. He is anchored to some darling sin, and cares more for that than for what Christ can do for him."

After an earnest prayer Mrs. Moffatt sang, very tenderly, "There's a Stranger at the Door—Let Him In." The congregation sang one stanza of "Just As I Am, Without One Plea," and then the junior pastor called for words from the people. Twenty responded, expressing a desire for a more Christ-like life for the sake of others. The old hymn, "O, Happy Day," closed the service.

This will show what is being done in our First church in the Southland just now to strengthen the spiritual life of the people.

Corona, Calif.

Blue-Monday Papers.

By W. H. G Temple, D.D.

Special Anniversaries.

As I was saying, when something interrupted me, as I closed my last Blue Monday Paper—November 18, 1901—"I am blocking out all my themes from January till July, 1902." This has been a much longer interruption than I anticipated when I laid down my pen. If anybody had told me then that three months would pass by before I should have a single spare moment to take it up again, I should have smiled incredulously. And yet, people do say that ministers have so easy a time that, having ached for something to do, they twirl their thumbs one way, presumably centrifugally, for one-half the week, and then twirl them centripetally the remaining half, just to keep them out of mischief. Now let me go back a little.

Here are these sermon themes for six months ahead. Let me elucidate my process, not to enlighten any of my brethren, but to show what snags I am constantly running against in the way of special anniversaries, which claim a hearing. Let us look at them. Here is January 5th. Not only is it the beginning of a new year, so to speak, when some appropriate words must be spoken, perhaps looking backward and then forward, or by sounding a keynote for the year stretching before; but this is the introduction to the week of prayer, and the Evangelical Alliance is on hand with pertinent suggestions as to what the ministers ought to talk about, not only on the first Sunday of the new year, but also on the closing day of their prayer week—an eight days' festival—so that January 12th comes in for its work also. Well, now it will be safe to begin on own plans. But no, I am a little too fast, for January 19th is the Sunday in College week, and the youth—the ambitious, energetic, literary youth of the nation—must not be neglected. No; this third Sunday in this first month must also have its special theme.

But, I ought to be thankful, here is at least one Sunday, January 26th, when I am free to follow my own preferences, so I write in at once a topic that looks very much like a special indictment on the compulsory selections of the last three weeks—and so is particularly appropriate: "God's Pavilion," Psa. xxvii: 5—and I do not see the inconsistency. Now for the month of February. Christian Endeavor Day meets me at its threshold, and I gladly assent, for in this movement I see so much good, and it appeals so strongly to my own church and work, that if no anniversary had been adopted I should have been inclined to appoint one. Then, the Y. M. C. A. claims February 9th as Intercollegiate Day. With relief I look forward until Palm Sunday and Easter, special occasions which I am always glad to celebrate, and draw a sigh of relief at the prospect of having five weeks to develop my own plans. I sit almost overcome with gratitude. Five whole weeks uninterrupted! Let me be sure about it—"Yes, dear,"—this to my wife, who calls up the stairway to the study to say that a gentleman wants to see me in the sitting-room. "Good morning, sir, what can I do for you?" I inwardly ask, Do you want to get married? Have you come to borrow money? Are you a book ag—? When, his overcoat thrown back a little displays the suggestive letters, "S. A.," and I recognize that the new leader of the Salvation Army work has an errand. But what? I do not remain long in ignorance. He and his wife have found that their work must lie close to the heart of the church. They have always identified themselves with the church forces. There should be no jealousy. We were all working for the same cause. Now what? thought I. Could he and his wife occupy my pulpit—say, next Sunday after the March communion? He thought it best to be in time. He had found that monthly meetings at the churches were very beneficial to the work, as the church always gave them an offering on the day of their visit, and their addresses would tend to remove any prejudices that might linger in the minds of my people against the Army methods. Now, that was kind of him. I would take the matter under advisement and let him know later. Coming back to my study I go on with my work, putting a contingency mark after the day requested.

Ah, here is my mail. I open my letters. What is this? I declare, a letter from the Anti-Saloon League. Would I repeat the favor of last year, and allow the local agent to present the sublime cause of temperance to my people? The result last year was very satisfactory—they contributed over $500 to the cause. That date was the third Sunday in April; perhaps I might make it the third Sunday in March, in 1902. Ahem! Cool—very cool! Telephone! Hello! "This is the Florence Crittenden Home." Yes. "We are arranging with each of the pastors of the large churches to give us a sermon on our special work. Can you devote one Sunday for this purpose either this fall or next spring?" Well—I can hardly tell you today. I have my Sundays provided for until next April, at least. I will see and let you know by 'phone later. This is getting monotonous. I guess I'll get out in the air. Perhaps a brisk walk will relieve my nerves somewhat.

Good morning, Mrs. G.: "Good morning. I have been wanting to see you for some time—thought I would write you, and then thought I would call you up—and now here you are. Look here: you haven't preached a sermon on the work of our Humane Society for some time, have you? We always depend on you pastors to keep us well to the front, you know. Now, when could you? Too near Christmas, and all that sort of thing, I suppose? Any time in January? No? Then February? Not then, either? Say March or April? All taken? Well, then, May?" I explain, when she stops for breath, that the first Sunday in May will be communion, when I have not the time for a full sermon, only for a tender communion talk, and that Memorial Sunday comes May 25th, when the Post of the G. A. R. will be with us, and I must preach a special sermon to the "boys in blue." Then Children's Sunday comes in June, so that cuts out that month, and July and August are vacation months. "Oh, dear! this is always my luck!" exclaims my petitioner. "I don't believe you pastors care much for these outside, grand humanitarian causes—good-by!" And off she goes. Now I ask, in all earnestness, What are we to do? Where ought this sort of thing to stop? Are we to be the mouthpieces of every scheme and project that has a show of religion in it? Are we never to be able to study the needs, the spiritual needs, of our own people? Are we to be considered ungracious and self-conceited if we take the stand that we must have the privilege of planning and executing our own work according to our own ideas? So many special days are being outlined for us that unless we invent some plan of defence we shall be at the mercy and beck and call of every one who makes an assault upon our pulpit or services. Perhaps some afflicted brother will suggest some relief. When we begin our full work we are confronted, at once, with Rally Day, Prison Sunday, Thanksgiving Sunday, Temperance Sunday, Forefathers' Day, Christmas, and civic and state election campaigns, when civic righteousness must be emphasized, and a number of others filled in between, as our nerve will bear. Who will, with me, put in a counter plea? Next!

Seattle.

The American Board Deputation to India and Ceylon.

[The following general observations are taken from the advance pages of the report now being published in pamphlet form.]

THE MISSIONARIES.

During the five months spent in our three missions in India and Ceylon, we were constantly associated with the missionaries of our Board. We were guests in every missionary home, and were accompanied by the various missionaries over their field and shown the work in which they are most interested. We saw them in large assemblies and in a multitude of relations with the people of the country, both Christian and non-Christian. The manner of their daily life became familiar to us. We were impressed with the balance, resourcefulness, ability and earnestness of the men and women who are doing the work of the American Board in those countries. Not all missionaries are of uniform ability in all directions, any more than are the pastors of the churches in the United States; but no one could live among the missionaries in the midst of their work, as we did, and not be impressed with their moral, intellectual and spiritual force and their deep consecration.

THEIR HOMES.

We observed closely their homes and surroundings. In no case did we see luxury or extravagance. They are living as economically as is consistent with *true* economy. It is impossible for the American or Englishman to live in that tropical country as the people live, and expect to retain any degree of health and be able to accomplish anything. The missionaries' bungalows are built with large, high rooms and with thick walls and deep verandas to keep out the intense heat. They are, however, as plain and simple in construction as possible. The missionary's house not only serves the purpose of a residence, but is also the center of his operations. His drawing-room is a meeting place, and his veranda is almost never free from public occupation for a great variety of purposes. We repeatedly urged the missionaries to use more of their salary upon themselves and not put so much of their small allowance into the Christian work. In some cases it was apparent that the missionaries' usefulness was curtailed by too close economy in living.

The hill resorts are absolutely essential during the two hottest months, in order that the missionaries may do their best work while in the country, and not be compelled to return to the United States as invalids after only brief terms of service. Although we made many inquiries, we heard no criticism of their manner of life on the part of the people. It is a universally recognized fact that the European cannot live in India and Ceylon as the people of those countries live. We do not believe, even if it were not a question of health or life, that the missionary would at all increase his usefulness or influence by attempting to live as the people live, while, on the contrary, we believe he would lose influence on every side.

RELATIONS TO THE PEOPLE.

The missionaries, while living as foreigners, are in close contact with the people, who have constant access to them, and who know they are always welcomed at his house. Beyond this the missionary himself is out among the people much of the time, showing his interest and sympathy. Servants are employed in the missionary household, so that all its members are left as free as possible to give all their time and strength to the work to which they were sent. The conditions in those countries make it necessary to employ more servants than is customary here at home, as one servant will not, under any circumstances, do the work that he thinks belongs to another caste. In one household, where the number of servants seemed large, we carefully investigated, and found that the total amount paid per month for them all amounted to less than it costs an American family to employ a single maid-of-all-work.

For missionaries to attempt to do without these servants would be the height of folly, and, if persisted in, would be a sufficient cause for recalling them. No American could do a servant's work in those tropical countries and retain his health, to say nothing of accomplishing any missionary work.

REPUTATION AMONG OFFICIALS AND HINDUS.

The esteem in which our missionaries are held by the masses of the people, and by many leading Hindus and Mohammedans and others, was apparent. We were handed many written addresses, in which the deepest respect for the personal character and work of the missionaries was strongly expressed. The same appeared in private conversation and in the relations which existed between these people and the missionary body. We did not expect to find the missionary influence so widely extended outside of the Christian circles, or themselves held in such high esteem by leading natives of all classes. The same can be said of the attitude of the English officials whom we met. We found no one who expressed any adverse criticism of the missionaries of our Board, while not a few of them were profuse in their commendation of the strength, character, wisdom and general good balance of our representatives in those countries.

It is evident that our missionaries hold a high position in the estimation of those who administer the government of India and Ceylon. This is demonstrated by the fact that no concession, privilege or grant is refused them which it is in the power of the government to give.

MISSION PLANT.

We were impressed with the extent and completeness of our mission plant. As our work has enlarged, the government has made grants of land to the missions, and has also aided in the construction of buildings, all of which are permanently available for the purposes of our work. Buildings of a more temporary character were erected in the earlier days of our mission, but in later years the missionaries wisely came to the conclusion that this was false economy, and as far as they were able, they have put up more permanent structures. There is little doubt that the permanent building is the most economical in the end. This could not always be secured, however, owing to insufficient funds for the purpose. While we have an excellent plant in the line of missionary houses, churches, school buildings, hospitals, etc., the rapid increase in the work during the last few years has taxed the resources to the utmost. Most of the buildings that seemed large when erected are now most inadequate to the demands of the work. Notwithstanding the admirable mission plant, there is hardly a station in all three of the missions visited, where the rapid increase in the numbers reached does not demand more and larger buildings. The title of all the property is securely held, and all of it is available for the purposes of our work. The government is lenient in respect to taxes, and seems eager to help, when possible, in all matters pertaining to real estate and mission buildings.

INDIA NEEDS THE GOSPEL.

We return from our work upon the Deputation profoundly convinced that no country in the world ever

needed or more sorely needs today the saving gospel of Jesus Christ than do India and Ceylon. We seized every opportunity to investigate the religions of those countries and to study the public and private life they produce. They have utterly failed to inspire the people to anything that is uplifting and ennobling. Three thousand and more years of Hinduism have fully demonstrated its lack of ability to hold a mighty race from sinking lower and lower in ignorance and immorality. This condition is observed by the intelligent Hindus who are free to confess that India's only hope is in the Christian religion. It is impossible for the foreigner to appreciate or understand the utter lack of unity or co-operation among the native peoples of India. With their more than one hundred languages, and races, with their minute subdivision into thousands of castes, with their perfect chaos of nature religions and diversity of cults, there seems to be no ground on which this great and really capable people can meet or hold fellowship, unless Christianity can come in with its one God, its one human fraternity, its one tongue, and its one blessed hope for all, high and low, rich or poor, male and female. And this one meeting place and one helpful bond of fellowship our missionaries are presenting and establishing. Hinduism confesses itself powerless, and, in its helplessness, turns to the west, from which the light of Christian civilization sheds its inspiring rays upon caste-bound, hopeless India. The light has only begun to penetrate the dense darkness of that land. We must not expect that, as the darkness of India's physical tropical night is suddenly converted into day without any intervening hour of dawn, so will its spiritual night be dispelled. Rather must we anticipate the gradual approach of the morning, like that which marks the change from the long, cold and gloomy night of the Arctic Circle as it gives way to the steady onward march of the king of day, who ultimately claims the field as his own and floods it with his light. The dawn is appearing in India and Ceylon; we can see its headlines begin to glow and the reflection is penetrating into the depths of its valleys. As this light deepens and strengthens, India's life springs with countless voices attuned to new songs of gladness and hope. India needs the gospel of salvation as Palestine, Asia Minor, and Rome needed it. India's only hope is in Him in whom alone is life and salvation.

Is the Theory of Evolution Consistent with the Doctrine of Man's Inherent Immortality?

Theistic evolution admits that God is the Author of all that is material, organic, animate, and their opposites; and that he has placed each order of his creative power under the operation of certain laws, which, if obeyed, accomplish the intent of the Creator in the well-being of the creation, but which if transgressed bring disorder, loss and penalty upon the disobedient

We have no record of the code given to the brutes for their government, but so far as can be learned from the conditions necessary to and the means employed by them for their preservation, utter selfishness as the ruling motive, brute force as the means for attaining any desired end, the gratification of every brutish instinct and passion, limited only by the power and the opportunity, and the killing of any opponent, were in full accord with the laws imposed upon the beasts by their Creator. Under such a code of laws the animal creation had been raised, through numberless evolutions, to a condition in which, according to the theory of evolution, God selected some of the fittest and endowed them with a power to distinguish between right and wrong, as defined by a code of moral laws adapted to another and higher stage of being than the one in which they and their progenitors had been taught to yield obedience.

Upon this, man, now raised a step above the animal by endowing him with moral perceptions, but with all his animal heredity still clinging to and influencing him to obedience to the old laws, God bestows the gift of immortality, and says to him, "Forsake the old ways; henceforth let activity for the good of others take the place of selfishness; use the power you possess for the protection of the weak and not for their injury; and all yielding to the baser instincts is forbidden, not only in act, but in thought and look as well, and the life of your fellow-man must be held inviolate; love to me and to your fellows must now be the dominating force in your life, and the advancement of their good your controlling motive."

"Refusing conformity to these new conditions and requirements, you will incur my displeasure, fail of gaining the good I intend for you, and suffer the penalty which a transgression of my laws always involves, and that eternally, for you are now immortal; and while as beasts, all errors and transgressions were atoned for by death, as men, the result of your errors and offenses will follow you beyond this mortal state and attend upon you without end."

Can such action be predicated of God as he revealed himself in Jesus the Christ? There can be but one answer to the question, and that is a most emphatic negative.

If theistic evolution is to be accepted as established, then the doctrine of inherent immortality in the human race cannot be maintained, consistently, with what we know of God as both just and loving. With such a God as is revealed in Jesus Christ, a fitness for the reception of such a gift as immortality must necessarily precede its bestowal; otherwise it would prove a curse instead of a blessing.

Accepting the Genesis account of the origin of the race, the material element in the man was taken from inorganic matter, with no inherited animalism drawing him away from what his moral perception told him was right; and conferring immortality upon him—though I think it contrary to the teachings of the Bible—would not impugn either the love or justice of the Creator.

If the theory of evolution is finally accepted by the Christian church, it would seem to necessitate one of two radical changes in its teachings; it must teach conditional, instead of inherent, immortality in man, or the universal salvation of the race, or rob God of his most resplendent attributes—Love and Righteousness; for to claim that the God of the Incarnation will eternally punish the creature he has made for following the instincts he himself implanted in his nature, and for obeying the laws which he himself had enacted, is to attack both the love and the righteousness of the Creator.

Such a being as evolution says man is, may have been placed under moral law, and invited by God to avail himself of the Divine help in resisting and conquering the impulses of his lower nature, with the alluring promise of eternal life if he overcame in the struggle, and the alternative of perishing, as had his brute progenitors in case he elected to follow the rules that guided them, and no assault be made upon the faith of those who see in Jesus Christ the manifestation of a God of infinite love and compassion. The man chooses his own course, and suffers consequent loss; but he is not punished for his unwisdom; he simply fails of gaining an inestimable, possible good; and the fault, as well as the loss, is all

of his own election, while the grace of God is seen in giving him the opportunity for securing the prize, and offering the needed help in making the effort. But to take a mere beast, and place him under the operation of moral law, entirely at variance with the laws of his animal nature, and subjecting him to an eternity of punishment if he continues to yield obedience to the laws of his original being, does not comport with what God has revealed of himself in Jesus Christ, neither does it commend itself to a reasoning being as a possible ordainment of a God of righteousness, leaving out all question of beneficence.

That which is begotten of the animal is animal, and nothing more; and that only which is begotten of the Spirit is spiritual. Marvel not that ye must be begotten from above. He that yields to the animal in him shall, like the animal, perish in corruption. But he who, by the grace of God and his own persistent strivings, yields to the spiritual, shall attain to immortality. In these respects it would seem that the teachings of evolution and Scripture are in harmony. *E. C. W.*

Concerning the Labor Problems.

Mr. G. W. Dickie, Manager of the Union Iron Works, spoke last week before the University Association of Oakland on the subject, "The Feud Between Employer and Employed." Mr. Dickie has given considerable attention to labor problems and never fails to have something of interest and value to say on such problems. Although he is the manager of great industrial works, and works which have their differences with employes, he has a large number of friends among workingmen, who believe that he has their interests at heart. As the readers of The Pacific know, he has been invited often in the past to address them. Mr. Dickie is reported to have spoken last week in part as follows: "Nothing can be done to settle this trouble which is always arising between these two great forces without justice. I have done a great deal of thinking on this subject, and have made an investigation on its different phases in other industries than the one in which I am now engaged. In all estimates of an industrial nature labor is classed as an independent factor. This is probably one of the most important and difficult things which the employer must figure out. It is comparatively easy to decide on what it should be, but what it is, under various conditions, is another thing. I have made a curious discovery during my investigation. The average intelligent laborer or foreman always figures on what men can do if they try. I figure on what he does. There is a great difference between the two conditions which is not so noticeable to those who have not had to do with the workingman. When he is willing, the work accomplished is extraordinary compared to what he will do when he is not willing or has no interest in his work. This fact must be dealt with, and I have considered a system which would work toward its settlement.

"I propose to engage all the men as we do at present. Allow the foreman to direct his men and govern a man's pay by the amount of work which he can accomplish. As is usual we would set aside a certain estimate as to what the labor will cost. Then each man will work according to his ability and those who do less will receive less. At the end of each year a dividend of the money not used in the estimate previously made will be placed in the labor surplus fund and will in time be divided according to each man's work among those who have labored. In this way a man will do his work willingly, for he knows all that is made at the end of the year, and he will receive according as he has labored.

"This system, which I am ready to hear assailed, has an inherent justice both to the employer and the employed. The man who hires and who has set aside the money to be expended in that labor loses nothing, but rather gains, and the men receive their recompense for willing labor.

"Labor must be dealt with as a living thing that has feeling and hopes and that has something to try for. The greatest obstacle to the plan which I propose is the labor union. That body will combat it on the ground that it has control of the trade at which its members work, and that such individual effort would be death to its organization. The present system is unsatisfactory and some remedy must be brought forward before the twentieth century has advanced very far if the civilization of the present is what we hope it is. The employers feel that there must be a change. They see how little is done and how much they lose."

The speaker then spoke of a large manufacturing plant in England which he visited a year ago and where the system he proposes has been in operation for thirty-seven years. During that time the average dividends which have been given to the employes has been 27½ per cent. He said that employers are willing to use the system, but the labor unions are not. The labor unions control the men and the trade. They do not desire to see a man exert himself above his fellows, and the rules which they adopt are narrow. The speaker quoted several labor union rules to prove his stand and concluded with the declaration that trade unions are a device for war wherever it is interposed between the employer and the employed, and that they must be constructed on different principles before harmony will result between the two great industrial factors.

The Pillow that Became a Pillar.

By Robert Whitaker.

Jacob's pillow became his pillar. There were other rocks there, larger, finer, possibly more enduring. But this rock, against which he had reposed his head, was the one fit memorial of the vision which he had seen. It was his testimony because it was part of his experience. No man can have a testimony without an experience. When he sees God then he has something to say. Another man's experience may be of exceeding value to him to prove that God does reveal himself to men. But the rock on which his own head rested when he had his larger vision of truth is the pillow of experience which must needs become his pillar of testimony.

The pillow which became a pillar was of rock, not of feathers. Not that the pillow itself made the vision. But Jacob saw God that morning because he had known a hard experience that night. Most men see God when they get their head up against a rock, if they see him at all. Larger truth has seldom been given to men who slept life away on down. The men who have shown the world the ladder of revelation have slept under the open sky, with the desert sand for a couch and some stone for a pillow. Perhaps, like Jacob, they made the hardship for themselves. But, in any case, through hardship they have come to experience out of which was builded enduring testimony. Yet there is no salvation in hardship, in and of itself. The stone meant nothing till Jacob saw God. He did not see God through the stone; but with his head against the rock he turned his heart Godward, and the ever-seeking, self-revealing Father showed him the mercy and the truth which he delights to show all who look unto God.

Is your pillow a stone? Are you alone, with desert

and sandy couch for your portion without, and the memory of sin and failure within? There is no vision in the rock. But look up. Doth not God desire to show himself to you also? Look up. The vision may delay all the long night through. You may toss on your hard couch, and turn your pillow of stone many a time before the morning comes. But with the morning shall come the vision of infinite love and unfailing care and abiding hope. And you shall take your strong pillow of experience and set it up for a pillar of everlasting testimony.

San Francisco, Cal.

Acorns from Three Oaks.

Aloha.

When a man has prophesied falsely it is the path of honor to retract. The country is so beautiful and the hints of blossom and perfume are hastening so rapidly I scarce thought the vigorous Santa Clara County Improvement Society would postpone their series of festivals another week. But they have courageously and, I must admit, wisely, done so. For they say—and we all believe it—that attractive as this region always is, the blossoms do not now present their unique and wonderful charm and we all want our friends to see them in their perfection. We rode to church yesterday amid whitening snowflakes of beauty and the odors of Araby the Blest. The indoor beauty of the decorated little church was enhanced by the suggestion of all outdoors, and we all felt that if Heaven vouchsafes us a warm and sunny day April 8th, our swarming friends will be sure we have not invited them to an All Fools' Day wild goose chase. Hereabouts the blossoms must be near, if not exactly at, perfection on April 8th. Certainly, a drive of a mile up the foothills or another mile down the valley will prove what we boast about. We want you to enjoy the surely good dinner which the ladies provide for a half-dollar. Do not take the hint of the kindly Chronicle quite seriously. We cannot provide "free lunch," though we will open the faucets of the Congress Springs freely and serve coffee at minimum rates. The W. C. T. U. will give a cup of cold water graciously with their kind welcome, and lemonade will not be either thin or extortionate in price. Bring happy hearts, friends. Wear strong shoes, so you can walk about. If you do not care to pay "four bits" for a hundred bites of poultry, both tender and of proper color to win your el-e-gy, you will be just as welcome with your lunch basket, and there are oaks and madrones to shelter you all. Come, have a glad, praiseful day in your Father's outdoor world.

Do not forget to drop a postal to J. W. McElroy haw many dinners and how many carriage seats you want. You who entertain so beautifully in your spacious churches will appreciate the perplexities of honest ranchmen who take their steady teams off from shining plows, and the inquiries of combining church women who want to spread their tables nicely for their city guests. On the card which you drop to F. M. Farwell engaging the most "intelligent team" and the "gentlest" driver, say if Miss Farwell shall save you a place at her table. The children are praying for a good day. School lets out. We are going to sing Mrs. Howard's hymn; bring your copy. If your Sunday-school superintendents know any new games for kids, ask them to bring them. It's the Saints' play-day. May it help us get ready for that city which Easter hints of, and of which our holy Bibles tell us. "And the streets of the city shall be full of boys and girls playing in the streets thereof."

P. S.—I need not say I did not postpone the happy day. We will devoutly pray for our friends at the beloved Seminary, and we distinctly ask that in their morning prayers they will pray for us and join in our joy as we shall in their prosperity.

Saratoga.

Commencement at the Seminary.

Pacific Theological Seminary announces "The Modern Demand for Reality in Religion" as the general theme for consideration at the exercises of commencement week this year.

Tuesday afternoon, April 8th, Conference. Topic: "The Demand for Reality in Character." 1. The modern subordination of worship to morality, of emotional experience to obedience and virtue, Rev. F. S. Brush. 2. The modern emphasis on the active and efficient virtues, Rev. C. R. Brown.

Tuesday Evening, Services in Memory of Rev. Horace Bushnell, D.D., born April 14, 1802. 1. "Bushnell as a Man," Pres. J. K. McLean. 2. "Bushnell in California," Rev. S. H. Willey. 3. "Bushnell as a Theologian," Prof. F. H. Foster.

Wednesday Morning, April 9th, Conference. Topic: "The Demand for Reality in Intellectual Life." 1. The modern demand that Christians be alive to all the advancing thought and affairs of the day, Prof. K. C. Babcock. 2. The modern demand that creeds and religious instruction be kept fresh and vital, Prof. Hiram Van Kirk.

Wednesday Evening, Conference Addresses. Topic: "The Function of Religion in (so-called) Secular Life." Rev. George C. Adams.

Thursday Morning, April 10th, Conference. Topic: "The Demand for Reality in Service." 1. The modern demand that every person count one in the actual day's work, Rev. H. J. Vosburgh. 2. The modern demand that methods be adapted to existing conditions, Rev. E. E. Baker.

Thursday Afternoon, Graduating Exercises. 1. Address, Pres. George A. Gates, of Pomona College. 2. Presentation of diplomas, Pres. J. K. McLean.

Thursday Evening, Seminary Banquet (for Alumni and invited guests).

Nota Bene.—Alumni and other ministerial brethren are earnestly requested to arrange exchanges for the following Sunday, and otherwise dispose their work so as to attend the three-days sessions.

The Conference subject is very much alive. Criticisms are constantly made that religious people generally, and ministers in particular, are behind the modern day and not interested in the issues burning in the brains of other men; that preaching is not presented in modern forms of thought and speech, and so lacks immediate and concrete application; that religious methods of work are unchanged from former generations; that religious thought and life generally seem antique and unreal. In view of these criticisms this Conference is believed to be timely and important.

Opening speakers will be stimulating. Ample time for discussion on every topic. Prayer and spiritual fellowship a distinct element throughout. We all need to confer and pray upon reality.

The Seminary greatly needs these three days of your time and thought and prayer—very possibly you yourself need them.

Entertainment will be provided for Alumni from Tuesday evening to Friday morning. Each alumnus desiring this must correspond early and definitely with Prof. C. S. Nash.

The Sunday-School.

BY REV. W. H. SCUDDER.

Believing in the Lord. (Acts ix: 32-43.)

Lesson II. April 13, 1902.

About thee years have passed since the events of the last lesson, although we should not know this from the narrative in the Acts. Great things were happening, though so silently that little account was made of them. The work of preparing for a universal spread of the gospel was progressing under divine guidance. Paul had given a brief proof of the genuineness of his conversion (vs. 20-21), and then withdrew to "Arabia," which term "probably means the territory of the Nabatacans, which in the period of their greatest prosperity exended from the Euphrates to the Red Sea" (see Bible Dictionary). Here God instructed him as to the gospel and his peculiar relation to its spread among the Gentiles (Gal. i: 16-17). During this period the gospel was rooting itself firmly in Palestine. Judaea, Samaria and Galilee had congregatons, which were closely enough allied to be called "the Church throughout all" that region (v. 31). Persecution apparently died away upon Paul's conversion, but reappeared upon his return from Arabia, and he had to flee from Damascus (vs. 23-25). Called to be an apostle, he naturally turned towards Jeusalem to make acqaintance with the Apostles there, and to give his testimony in the church where he had started the fierce persecution three years previous. He found only Peter and James at the centre, and they in common with the body of disciples were afraid of him, discrediting the genuineness of his claims. But God had again prepared the way. Barnabas, the Hellenist, was from the same region as Paul, possibly had known him in former years. At all events he received him, inquired into his history, and introduced him to the Church. Paul at once began preaching, and following the lead of him by whose death vision the first Christian impressions had been made upon his soul, disputed against the Hellenists, until they conspired to treat him as they had Stephen, and he was sent to his own home by the brethren. The care of the Church must have become a large task by this time, for we see the Apostles, represented by Peter, passing from place to place, exhorting and helping the disciples, making it more possible for the churches to be builded up by their personal touch and ministrations. It was during one of these journeys that Peter visited the Christians at Lydda, a small village in the plain of Sharon, ten miles from Joppa, on the way to Jerusalem, and cured Aeneas. Two or three thoughts may suggests themselves before we pass on.

1. The parallel between this cure and that of the palsied man, as recorded in Mark ii: 1-12, where Christ's divine power to heal and forgive contrasts strongly with Peter's human instrumentality. 2. Peter's prominent place in the church and his position as foremost of the apostolic band had not turned his head. He was cured of his arrogance once for all on the night when he denied his Master. His humility is instructive. The severest test of this virtue is prosperity and promotion to high office. Peter succeeded where Nebuchadnezzar failed (Dan. iv: 30), because he walked with the Lord, and the Lord could use him accordingly. 3. Here is a direct witness to the deity of Jesus Christ. His power is spoken of as that of a living and present person, the Anointed Messiah. The power was operative, effecting the prophesied result immediately. But, greater still. Of the impression produced among the inhabitants of that village and region, it is recorded, "And were converted to the Lord," i. e., to Jesus Christ. In chapter xv: 19 the same expression is used in connection with God, the verb in both instances being the same, and used in the ordinary sense of the yielding of self in faith and repentance. If, therefore, these people were converted to Jesus, there can be no doubt that he was God. Anything less than being God manifest in the flesh would have made these persons idolaters. "Jesus Christ is the same, yesterday and today—yea, and forever." Let us not forget to place the emphasis just where he did in the parallel healing. The cure of the body was great, but that of the sin-stricken soul is greater, and it needs the power of him who, when he was on earth, could forgive sin. The double process occurred in the case of those palsied men. The need of the single cure is to every sinner.

II The incident connected with Tabitha is replete with suggestions. The parallel between this and the recalling of Jairus' daughter to life will instantly be perceived. As in the former case, do not fail to note the differences as well as the similarities. In regard to the miracles, it is important to note that only twice was the remarkable gift bestowed even upon the Apostles of restoring the dead to life (Chron. xx: 9-13), and in both cases it was a direct display of power *entirely apart from them*. It might be hazardous to attempt any explanation of Peter's action when he emptied the room of the weeping widows, and kneeled in prayer. After life has become extinct, none of us would pray that it might be restored. The impulse, therefore, that led Peter to such a petition, must have come from the Spirit himself, and how prayerfully the scene in Jairus' house must have affected his soul at this moment, causing his faith to rise to the supreme height of Christ's ability to do again, out of the body, what he had done when Peter could see and hear and touch him. The faith that is inspired of the Holy Spirit can do just what the Master said, and it is very instructive to read Mark ii: 20: 26 in connection with Tabitha's restoration, especially if v. 22 be translated, as it can, "Have the faith of God."

Dorcas is a splendid lesson for us, though we live so long after her departure. She was evidently without relations, for these would have been mentioned among those to whom she was presented alive by Peter. But she was not lonely, if she was alone, for she had learned a rare lesson. The secret of her life lay in filling in the otherwise lonely hours with loving service for the needy. There are multitudes who, being left alone in the world, are at a loss to occupy themselves. The world offers much as a remedy for loneliness—travel, gaiety, fashionable life, musicals and a hundred more. But the truly lonesome soul finds these temporizers rather fillers. Dorcas' way was the best. Try to supply somebody's need, and your heart as well as time will be filled. That was a sweet picture I saw but this week of a young mother who had recently laid away her only and rarely beautiful boy, surrounded with a group of children, one of them nearly blind, making them happy and doing them good. Let every lonely soul constitute itself a Dorcas Society of one, and it will find the mission intended for it.

Perhaps Dorcas could give this century some points on benevolence, too. The needs of the poor are largely looked after in these days by organizations. We have our homes and hospitals and associated charities, to say nothing of alms houses, orphanages and others in endless variety. But it might be questioned how much true affection can be found back of all these. Dorcas had the

true secret of successful ministering to the poor—a personal ministry springing out of a loving mind. No wonder the widows stood about her body, weeping while they showed the garments Dorcas had made. Every garment was sewed up by love and sympathy, and these poor widows felt that they had lost a friend. What these needy ones want most is not things, but people.

Dorcas might give us one other lesson if we allow it, namely, by the definiteness of her gifts. A periodical devoted to the work among New York's poor had an article showing that nearly one-third more good could be done by those who were benevolent, if they would carefully consider the placing of their gifts and money. There is not only room for more definiteness in our benevolences, but there is a greater joy and satisfaction in it. Thoughtless distribution of benevolence carries little pleasure with it. To think, to plan, to put a part of ourselves into it, these are the steps to enriching ourselves and securing great reward, for there is no greater reward than the joy that comes from making other people happy.

Christian Endeavor Service.

By Rev. J. H. Goodell.

Giving: Its Law; Its Reflex Influence. (II Cor. viii: 1–5; ix: 6, 7; I Cor. xvi: 1, 2.)

Topic for April 13, 1902:

Of all questions of Divine Providence very few are more puzzling to me than to understand why God has made the progress of his kingdom depend so much upon the Christian's sharing in the expense of the work. As we make our way into the early years of the twentieth century, it appears that almost every other question of consecration has been settled in a more satisfactory way than the money question in the church. If I mistake not, nearly every pastor and officer will testify that the financial problem in carrying on the work in any Christian enterprise is the one which gives the most perplexity. That we have to resort to every heard-of and unheard-of device to obtain money to pay the way of the church, is alike a shame to us and a dishonor to our Lord who gave himself for us. That banks and all other financial corporations dislike and hesitate to have any business dealings with churches is very much to the discredit of our faith and our practice.

* * *

Evidently, we have made some mistake in this matter. It is one of the subjects we have neglected. As it appears to be one of the most difficult, and yet one of the most essential points of the Christian's relation to the kingdom, it ought to receive earlier and more emphatic attention. When a man begins his Christian life, we are quite particular about his belief, the clearness of his experience and the correctness of his habits. This is all very necessary and by no means to be passed over lightly. But usually we say very little, if anything, about his use of whatever money he has or may have in his career. We train converts to join the church, "to take some part" in meetings, wear Endeavor badges of one sort and another, attend conventions, observe the "Quiet Hour," and the like, all of which is just what ought to be done. The result is that we have hosts of Christians who know how to do almost everything about the church with a better grace and larger degree than they can part with money in the interests of the kingdom of God.

* * *

I have no hesitancy in saying to beginners in the Christian life: "Settle that money-question among the first things you do as a follower of Christ." As early as you fix your habits of prayer, or church-going, or "taking part in meeting," or acting upon committees of any sort, wrestle with the duty of sharing as much as God will permit in the requirements of cash in carrying on the work of the church. In this world, as we find it, the interests of most men are largely centered in those ways to which they give their money; and if you want a satisfactory, rewarding, helpful Christian experience, make up your mind at the start, whether you are poor or rich, are hard-working or with plenty of leisure, to have a passion for putting as much money into the work of God's church as you possibly can.

* * *

The law of it? Of course there is a law about it. There is as much law in the Christian life as there is in the operations of nature. If one gives himself to God and his kingdom, his money must go with him. It is the law of partnership. We cannot go into the business of saving this world including ourselves, with the Lord Jesus Christ as our partner, and then throw nickels into the contribution box, dodge every subscription we can and vote down every proposition which requires money. Becoming a Christian is far more than consenting to be saved from the ultimate consequences of a sinful life. It means giving our love to God and all that he is doing. A man will send his money along with the object he loves most. The percentage of your money which you gladly pour into the Christian work of your day measures the extent of your Christian character quite as much as your prayers, your church-going and your prominence in committee-work.

* * *

Then, our topic refers to "its reflex influence." We might almost say, it is all "reflex." It is for our own benefit that God requires this giving. The penurious man is robbing himself. He is like the man with a wheat field, who permits his acres to grow over with weeds because he will not spend enough to cover it generously with seed. The law of happiness is to love some worthy object and then devote your money to making the most of it. A man never enjoys anything which he starves. The lens through which we see most things is made of gold. No man really enjoys friendship so much as he who invests large amounts of money in it. If a man is first a Christian in his heart, then he will be a joyous follower in proportion as he shares in all that the work of Christ needs.

* * *

Doesn't it seem strange that Endeavorers have to have "The Tenth Legion"? Think of it! With all this law and reflex influence of giving, is it still true that we have to organize a separate band out of our consecrated, pledge-giving, international host of young people, coming together to do whatever Jesus would have us do, to agree not to use on ourselves more than nine-tenths of all the money God puts into our way? Poor, crippled human nature! Let us thank God that even in the Christian life there are useful crutches for the lame and the halt. But some time it will be better, and we shall give, and sing our psalms, with equal joy and generosity!

The State of Ohio contemplates erecting a monument on the field of Antietam in recognition of the services there of President Hayes, who was colonel of the Twenty-third Ohio Regiment, and his aid, William McKinley. The location is the spot where McKinley distributed supplies to the exhausted troops in the thick of the fight.

Woman's Board of Missions for the Pacific.

President.....Mrs. A. P. Peck.
819 Fifteenth street, Oakland.
Treasurer.....Mrs S. M. Dodge.
1275 Sixth avenue, Oakland.
Home Secretary.....Mrs. W. J. Wilcox.
576 East Fourteenth street, Oakland.
Home Secretary.....Mrs. R. E. Cole
1367 Castro street, Oakland
Foreign Secretary.....Mrs. C. W. Farnam
Fruitvale.
Branch Secretary.....Mrs. H. E. Jewett
2511 Benvenue avenue, Berkeley.
Superintendent Young People'sWork.....Miss Alice M. Flint
60 Santa Clara avenue, Oakland.
Recording Secretary.....Mrs. S. F. Bufford
1814 Sutter St., San Francisco.

Southern Branch.

In addition to the usual necessary work of the annual meeting of the Branch, to be held in Pasadena, Tuesday, April 8th, there will be three addresses of much interest.

Mrs. A. P. Peck, of Oakland, President of the W. B. M. P., besides bringing greetings from the mother Board to this, its twelve-year-old daughter, and giving much information concerning our particular work, will make the opening address at the evening service of Tuesday, on "The Need of the Hour in China." We all know how thoroughly familiar Mrs. Peck is with Chinese mission work, having had years of labor there herself, and even now sparing her husband—a medical missionary—for these days of the difficult and arduous reconstruction work necessary there.

Dr. Virginia C. Murdock, of Pekin, China, who had the wonderful three months' journey over the Gobi Desert, escaping from the Boxers, will speak in the afternoon of Tuesday.

Miss Helen A. Brooks, of Redland, from a warm heart in this work, and experience among young people, will speak on "Young People and Missions."

Among other features of the day will be a review of the year with our Traveling Libraries, and a general conference on "What Kind of Programs Are Best for Our Auxiliary Meetings, and How Arranged For."

If delegates will take certificates on purchasing tickets of local agents, and fifty of these certificates are presented at the meeting, a one-third reduction of fare will be made returning.

ORDER SETTING TIME FOR HEARING PETITION.

In the Superior Court of the City and County of San Francisco, State of California.—In the Matter of the Application of PLYMOUTH CONGREGATIONAL SOCIETY, of San Francisco, for Permission to Sell Real Estate.

The Plymouth Congregational Society, a religious and benevolent corporation, having filed in this Court its petition for permission to sell that certain lot of land situate, lying and being in the City and County of San Francisco, State of California, and particularly bounded and described as follows, to-wit:

Commencing at a point formed by the intersection of the Southerly line of Lake Street with the Westerly line of Twenty-fifth Avenue; running thence Westerly, and along said Southerly line of Lake Street, one hundred and twenty (120) feet; thence at a right angle Southerly, seventy-five (75) feet; thence at a right angle Easterly one hundred and twenty (120) feet to the Westerly line of Twenty-fifth Avenue; and thence at a right angle Northerly, and along said Westerly line of Twenty-fifth Avenue, seventy-five (75) feet to the Southerly line of Lake Street and the point of commencement. Being a part of Outside Land Block No. 96.

And it appearing that good cause exists therefor, IT IS ORDERED that the said petition be heard in Department number twelve of this Court, on Saturday, the fifth day of April, 1902, at ten o'clock A. M. on said day, or as soon thereafter as counsel can be heard, and that a copy of this order be published for two consecutive insertions, one on March 27th, 1902, and one on April 3rd, 1902, prior to said day of hearing, in "The Pacific," a newspaper published weekly in the City and County of San Francisco, State of California.

Dated March 24th, 1902.

CARROLL COOK,
Judge.

HAVEN & HAVEN, Call Building, Attorneys for Petitioner.

The Call of the Times.

Hon. S. B. Capen, LL.D., President of the American Board of Commissioners for Foreign Missions, gave an address at the recent annual meeting of the Student Volunteer Movement, which created a deep impression. He spoke of the necessity of making the financial plans of the Church commensurate with the magnitude of the task of the world's evangelization. Three factors were essential to successful missionary work—"prayer, the blessing of the Holy Spirit and money."

With the opening of the new century the time had come to make financial plans which should bear some proportionate relation to the greatness of the world's requirements. This must be done in the interests of the churches at home, also to save them from the blight of worldliness and spiritual dry rot. Russia, he said, intends to control Asia and Turkey. It would be a calamity were she to do so. Russia had been the traditional friend of the United States, but the machine which ran the Russian government was the foe of Protestant missions. The duty of Britain and the United States was to put in churches, hospitals, schools, at once, to pre-empt the territory from a religious point of view. That would put the political development right; a nation of Christians could not be held in serfdom. Bulgaria owed what of nationhood she had to the American missions; Turkey had been saved already. The United States must bear its part in the struggle. The Isthmian Canal would soon be completed and in due time the Pacific would become what the Atlantic had been. Then the United States and China would be brought into close relations. More earnest work was needed in Japan, the religious key of Asia. If no Christian work had been done in Japan, she would not be today the ally of Great Britain against Russia. Commerce without Christ was a curse. The three great manufacturing nations were seeking an outlet in the East. Should Christian America have as her herald the missionary or the commercial traveler? The answer would make an infinite difference to hundreds of millions of their fellow-men.

Human and Divine Love.

Oh, anguish of the heart and soul,
Where love of Beauty holds its sway
And broken hearts recant with time
The anguish of a fateful day,

Let not thy manhood tremble at thy fate,
Nor kneel upon the altar of Despair,
When rivals, with perverted minds,
Scorn thy friendship with satire.

Why should man trenchant a poor soul
That's doomed to ashes of ill-fame?
I would rather rest beneath the tomb
Without a slab to bear my name.

Standing with a guileless soul and heart,
With all the ages to respond,
With ancient Gladness I can see
Happiness in the Great Beyond—

Where pearly-pinioned wings of Peace
Shall bear His children to the bar,
There receive a crown of glory,
With a brilliant morning star!

—Ed. F. Brown, M.D.

Church News.

Northern California.

Auburn.—The pulpit will be occupied next Sunday by the Rev. L. M. Walters of Fresno.

San Francisco, First.—The church has made a contribution of $2,000 for the work of the California Home Missionary Society.

San Francisco, Bethany.—Last Sunday, an effort was made to cancel the $3,000 debt. It was so successful that the church feels that it will be fully so in a few days.

San Jose.—The First Congregational church, San Jose, held a special communion season on Easter Sunday and received twenty-one new members, nineteen on confession of faith. Ten were males, three heads of families. Others are expected at the regular communion in May.

Oroville.—The Easter services were attended by the Oroville commandery, Knights Templar. The decorations were fine; the music was excellent; the house was packed to the doors, and the service seemed very impressive and satisfactory. An appropriate sermon was given by Rev. C. W. Merrill, the pastor.

Lockeford.—The church celebrated Easter with special music and elaborate decorations of wild flowers. The children of the Sunday-school were given Easter eggs. This school has assumed the support of an India orphan at $15 a year, and nearly $14 of the second year's amount was pledged at this service, the children sharing generally in the pledges.

Wyandotte.—Easter services were well attended, additional seats having to be provided. The ordinance of baptism by immersion was administered to a young man —a recent addition to the membership. At the annual meeting, March 29th, Rev. L. Wallace received a unanimous call to remain another year as pastor. James McPherson was elected clerk.

San Mateo.—Sunday was observed as Decision Day in the Sunday-school, with the result that seven young people took a definite stand for Christ. The pastor has been with these and other young people for several weeks for their Christian nurture. He met also with the teachers previous to last Sunday for their highest co-operation in the effort to reach those under their charge.

Oakland, First.—Thirty-seven new members were received at the Easter communion—twenty-five on profession. An Easter offering was taken to purchase a new pipe organ. The six Congregational churches of Oakland united in a Good Friday service of the First church. A large congregation was present and helpful addresses were made by Rev. J. W. Phillips and Prof. Chas. S. Nash.

Green Valley.— Bright Easter morn found our church beautifully decorated, as befitted the occasion. Our pastor, Rev. Wm. Eckles, delivered an excellent sermon on the "Resurrection" theme, bringing to us new thoughts on old truths. The service in the evening was varied by special music rendered by the choir. The congregation was the largest we have had since the dedication of our church. The morning congregation appreciated the handsome new window shades, recently donated and put in place by the Ladies' Aid Society. *M. S. G.*

Lodi.—The church was crowded at Easter morning services, and a fine program of music was rendered. A chorus of eleven ladies sang the "Recessional" and the "Lost Chord"; Mrs. Laselle sang "Not a Sparrow Falleth," and two young girls sang "The Blessed Day." A vocalion was loaned for the services. The church was beautifully decorated with wild flowers gathered by the children. The pastor preached on "The Living Christ." Alterations and additions to the parsonage, costing over $300, are nearly completed. The pastor has taken a hand himself with the carpenters, and raised the money to pay for the improvements.

Beckwith.—This church, as well as all church interests in Sierra Valley, sustains a great loss in the death of Mr. David Mathews, who passed into the higher life March the 8th, at the age of 70 years 10 months and 24 days. Mr. Mathews was born in Wales in 1831 and moved to Ohio in 1851. He came with his family to California in 1860, and to Sierra Valley in 1870. When Pilgrim church was formed, at Sierraville, Mr. and Mrs. Mathews were among the charter members, and he was made deacon and trustee, so continuing until their membership was transferred to Beckwith. Here he served as deacon and trustee till his death. Mrs. Mathews, to whom he was joined in marriage in Ohio in 1856, survives him. Together they walked the quiet paths of life for 46 years, delighting in the ways of the Lord and working wherever their lot was cast for the upbuilding of his kingdom.

Petaluma.—We have been in a very prosperous condition ever since we opened our new and beautiful church building. March 3d we received three by letter and the promise is for a large number at our May communion. The services last Sunday were fine; the church was crowded both morning and evening. We had a fine musical program; the choir consisted of fourteen voices, accompanied by the organ, cornet, two violins and bass viol. Mrs. Hubbard of the High School is our very efficient leader. The Sunday-school last Sunday numbered 126. We have on the roll about 160. Our pastor, Rev. S. C. Patterson, gave us two excellent sermons. The one in the morning was "On the Road to Emmaus," and in the evening his theme was "The Place of the Cross in Christianity." The services of the church have not been so well attended at any other time during the last twenty-three years as they are at present.

H. R.

Southern California.

Poway.—Two members united with the church at communion March 16th.

Ramona.—Three members were received by letter at communion March 16th.

National City.—Rev. E. K. Holder has begun work as acting pastor of the Second church of San Diego and National City church.

Eagle Rock and La Canada.—These churches have unanimously called Rev. W. P. Hardy of Vernon church, Los Angeles, to become their pastor.

Santa Ana.—A new feature in this church is an interesting class in Bible study numbering twenty-four members, led by the pastor, Rev. J. H. Cooper. It uses the Harper Series of Lessons.

Ontario.—Supt. Maile preached on Sunday, March 23d at this church, and on Monday made calls on the people with the pastor, Rev. R. B. Larkin. The contri-

bution of this church for Home Missions, when fully made up, will amount to about $250.

Los Angeles, Brooklyn Heights.—Rev. F. A. Field, who has ministered for the past year to two churches—West End and Brooklyn Heights, Los Angeles—now confines his work to the latter only. Three new members were received at the last communion.

San Jacinto.—Pastor Merrill reports a pleasant visit from Prof. E. C. Norton of Pomona College, who preached to the congregation most acceptably and spent several days calling upon the people in the interest of the college. Several young people of the congregation are looking toward student life at Pomona.

Los Angeles, Park.—This church had its annual missionary rally Friday evening, March 21st. Superintendent Maile and Dr. N. L. Rowell spoke on Home and Foreign Missions. Then came the opening of collection boxes and the counting of the coin, with the result that $120 were found to have been collected for various departments of mission work.

San Diego.—Rev. S. A. Norton, D.D., preached an Easter Memorial discourse for the members of First church who have died during his pastorate. He begins his Woburn, Mass., pastorate May 1st. We lose a strong preacher and highly esteemed minister of Christ. Rev. Mr. and Mrs. L. P. Broad speak in the Lake Avenue and First churches, Pasadena, on Sunday, April 6th.

Paso Robles.—The Rev. Martin Luther Berger, D.D., a retired Congregational minister of Oakland, has helped us very acceptably the last two Sabbaths by preaching for the pastor. Mr. and Mrs. Broad were welcomed by good audiences in their meetings here and at San Miguel, and left us helped and stimulated. Easter was observed by special services by the Sabbath-school and choir. The increased attendance due to the interest in the dedication services and the visit of Congregational clergymen has continued.

Redlands.—The First Congregational church, Redlands, celebrated Easter Sunday with the largest Sunday-school in its history—320; a morning audience that packed the auditorium, 700—the morning text being Acts i: 3, "Being seen of them forty days"; and a large evening audience to learn what Art had done to bring the scenes of Easter before the world, by means of the stereopticon. This church has received gifts to the amount of $700 towards decorating the walls of the church before the new pipe organ shall go in.

Pasadena, First.—At a meeting of Sunday-school workers early in the year, it was suggested that the old-fashioned Sunday-school concert, so dear to childish hearts twenty years ago, be revived. Accordingly, an Easter concert was given on the evening of Easter Sunday, which was greatly enjoyed by both children and parents. * * * The Primary Sunday-school, under the efficient leadership of Mrs. W. H. Dwight, gives each year, on Easter Monday, a reception to the children and their mothers. The occasion affords a valuable opportunity for greeting many mothers not otherwise connected with the church. This year the reception was made memorable by a visit from a number of Chinese children from Los Angeles, accompanied by Mrs. Findlay.

San Diego, Second.—Rev. T. R. Earl closed his eight years' pastorate with the San Diego Second and La Mesa churches on Easter Sunday. The neighboring Methodist minister and people of each community were present. The Sunday-schools gave rewards for excellencies in the way of medals and souvenir portraits of Mr. and Mrs. Earl. He was an efficient leader in the Ninth Ward Municipal League. This organization and the church gave a largely attended reception. High appreciation for ability and faithfulness is expressed by both communities. The last sermon of the pastorate at both churches was an eloquent Easter discourse. A stereopticon temperance lecture was given in the evening, assisted by Mr. R. B. Young, Superintendent of the County Anti-Saloon League. Mr. and Mrs. Earl spend some time in San Francisco before taking another pastorate.

Los Angeles, First.—Easter was a delightful day with the First church, Los Angeles. In the morning Rev. William Horace Day, junior pastor, preached the Easter sermon to a congregation, which overflowed the large auditorium. The floral decorations and the music were worthy of the occasion. At the twilight communion, the audience room was crowded. Sixty-two were received. Four others were detained who were to have been received. The present membership is 1022. During the present pastorate, 916 have been received. During the two weeks preceding Easter, evangelistic meetings were on each evening, conducted by the pastors, Dr. Day preaching. These services resulted in a decided spiritual quickening. The contract for the erection of the new house of worship has been signed, the building to be completed by the first of November. The excavations have already been made.

Pasadena, Lake Avenue.—A great sorrow has come into the home of our pastor. Saturday afternoon, March 30th, Adelle, the "sunbeam" of the family, the second daughter of Rev. and Mrs. S. G. Emerson, was received into the home above by the Savior whom she loved. Tuesday afternoon she was taken with a severe attack of appendicitis. She was removed to the hospital on Thursday, where an operation was performed, hoping that her life could be saved, but the hope was in vain. She was eight years old. Three Sundays ago she united with the church. Though so young she has been active in the Junior Endeavor, and has been a shining light for her Savior. Mr. and Mrs. Emerson have the sympathy of the entire community and a host of friends. The funeral was Tuesday afternoon. Rev. H. W. Lathe and Rev. F. J. Culver officiated and six little girls acted as pall bearers. Only two weeks ago Franc Jenkins, a noble boy, who recently united with the church, was laid at rest. So it is, sorrow comes in the midst of joy; but the Lord is wiser than we are and we continue to trust him. The church had a rare treat a few Sundays ago, listening to President Gates of Euphrates College, Harpoot, Turkey. He has been in Pasadena several months to regain his health. He expects to return to his work this spring. On the evening of the 23d, Rev. E. O. Tade of Los Angeles delivered his address on "How Marcus Whitman Saved Oregon." It was a grand subject and well handled. Mr. Tade is going to San Francisco and vicinity in a few weeks. The address is worthy a hearing in any of our churches.

Los Angeles, Bethlehem.—Bethlehem church, under the indefatigable and most efficient leadership of Rev. D. W. Bartlett, is having a great impulse during the labors of Francis Murphy, the renowned temperance apostle. Congregations fill the church, most earnest prayers arise to God for help and enthusiastic singing stirs all hearts. Men with strong faces, but bearing the marks of dissipation, sorrow and discouragement come

forward under the winning appeals of Mr. Murphy and sign the pledge, which is artistically lithographed and adorned with the picture of the great reformer. A mighty sympathy stirs the audience and men who came in with no thought of having release from their fetters are inspired to believe that the hour of deliverance is at hand. Mrs. Murphy stands by the table and fastens the significant blue ribbon to the coat lapel of the applicant, sympathizing comrades gather around the convert and assure him of their sympathy, helpfulness and prayers. Notable instances occur of strong and gifted men arising in the name and help of God to leave behind them the life of dissipation, shame and cruelty to loved ones and make a strong stand for deliverance. Mr. Murphy, in harmony with the nature of the case, insists on the necessity of getting a pure heart and an inward cleansing from sin and the power of Christ established in the soul. The after stress will come when the man is alone or thrown back among tempting associations. At this point is greatly needed a place of refuge until habits of the new life are confirmed. Bethlehem hotel is such an institution, and with the great interest attending the Murphy meetings, Mr. Bartlett is sanguine that means will come from the friends of the work to purchase the near-by hotel property and, while meeting the necessities of the men, will become a self-supporting enterprise. Generous gifts are already pledged, and with this larger equipment Bethlehem will become physically, morally and spiritually a Life-Saving Station. Mr. Bartlett and his associates are performing herculean labors, and now is the time to lend the helping hand. A mighty meeting was held in Hazard's Pavilion on Sunday evening and the series at Bethlehem closed on Sunday evening. This week Mr. Murphy is working in the Boyle Heights Methodist church.

Oregon.

Ashland.—Since the coming of Rev. G. W. Nelson, a little more than two years since, the edifice has been painted and new paper put on the walls; the parsonage reshingled; over eighty have been admitted to membership, swelling the roll to 112. Though the third Sunday of March was snowy, the offering on that day to C. C. B. S. was the largest in the church's history. Pastor Nelson is a graduate of Pacific Seminary, and has great interest in Congregational affairs about the bay. The Pacific is found on his table, and he would be glad to have more of his members subscribers.

Oregon City.—Oregon City is gradually advancing under the leadership of Rev. E. S. Bollinger. The main audience room, lecture room and study are bright and attractive with new paper and paint. Finances have warranted an increase twice in the salary of the pastor during the three years of his hard work. Through his instrumentality the balance of loan to C. C. B. S. has been nearly if not quite subscribed, and he will be a much disappointed man if the church does not anticipate somewhat the final judgment thereof. Plans for a mortgage burning are evolving, and a great day is expected ere '02 passes into history. The pastor is deservedly popular, not only with his church, but in the community. Some of his friends want him to go East as a representative of one of the fraternal orders, but whether this or not, he is planning a summer outing beyond the mountains, possibly taking in California en route. Such a loyal reader of The Pacific wants to learn more of headquarters. At a coming communion about twenty are expected to unite with this church.

Portland, Hassalo.—It is about two months since you heard from this church, and as it is always in order to communicate to others things encouraging to ourselves, we send a few items, showing the progress made since our new pastor, Rev. F. V. Jones, took charge. The last few weeks we have taken for the subject of our prayer-meeting the Lord's Prayer—one of its petitions each evening—and, with the pastor's lucid expositions, have found it very edifying and instructive, resulting in increased interest. We have held extra meetings for three evenings this week, commemorating the incidents in our Savior's life during this Passion Week, from which important lessons have been drawn and helpful suggestions made. The church has long felt the want of a better hymn book for use in its Sabbath services, and has appointed a committee to procure one. The funds are on hand for that purpose, raised, as usual, by the ladies, and contributed by the Ladies' Aid, Christian Endeavor and Hawthorne Circle Societies. At the last business meeting of the church it voted unanimously a substantial increase of salary to our pastor, Rev. F. C. Jones, who continues to give unbounded satisfaction to his people and the community, which is shown by the increased Sunday congregations. *H. B.*

Oregon Letter.

By George H. Himes

As a testimonial in a slight degree of the esteem in which Rev. Dr. Arthur W. Ackerman is held by his brother ministers in this city, and as one of the finest exhibitions of Christian brotherhood in the annals of this city, the farewell banquet tendered him by his brother ministers last Monday evening was most notable. Nearly one hundred covers were laid, and a bountiful repast served. Then Rev. C. E. Cline, toast-master, made a brief address as follows:

"*Brothers:* This gathering is for the purpose of expressing our appreciation of one of the members of our association who has, during the last six years in this city, preached faithfully and well the gospel, and who is now about to sever by removal his fellowship. Ours is a genuine brotherhood, and we are therefore sorry to see one of our brothers go. While we belong to different church organizations, we are, as such, agreed, and rally about one great super-structural truth which makes us a unit. That super-structural truth is the person and work of Jesus Christ, who has brought salvation for mankind in a lost condition; bringing, as he has, a remedy after the fact, a supernatural provision by which life may be regenerated into men who are dead in trespasses and in sins. This super-structural truth around which we unite does not in any wise discount amiable virtues, personal excellence of character, the sway of high moral ideas, or any other shining qualities in mankind, but we think we have learned from our Master and Lord that men are in such a condition that nothing short of a divine movement upon them can bring them back into that character and felicity for which they were designed. 'Verily, verily, I say unto you, except a man be born again—born of the spirit—he cannot see the kingdom of God.' This super-structural truth makes us one in aim and purpose, and it is hard to see how any minister, placing any less estimate upon Christ and his work for man in his lost condition could for a moment feel at home in our association. These remarks are offered in view of recent criticisms of certain well-meaning persons, no doubt, who evidently do not understand the ground we occupy as a ministerial body."

Toasts were responded to as follows:

"Denominational Courtesy," Rev. J. F. Ghormley, pastor First Christian church; "Crossing Denominational Lines," Presiding Elder L. E. Rockwell, of the Methodist Episcopal church; "My Brother," Rev. Alexander Blackburn, D.D., pastor First Baptist church; "My Creed," Rev. Edgar P. Hill, D.D., pastor First Presbyterian church; "My Church," Rev. George A. Taggart, pastor Multonomah Congregational church; "Pastors and the Y. M. C. A.," H. W. Stone, Secretary.

The good work performed by Dr. Ackerman was emphasized, and his relations as a minister of the gospel and as a Christian brother, were strongly set forth, with a due meed of praise for Mrs. Ackerman in her active co-operation.

When called upon for a response, Dr. Ackerman made a feeling reply. He expressed his gratitude to the members of the Ministerial Association, thanking them individually for their support and encouragement during his five years' residence in Portland. Dr. Ackerman spoke of certain phases of church work, placing especial emphasis upon the superhuman element of the Bible. In conclusion he said: "Brothers, I trust you will pray and labor for the conversion of the world. May God hasten the day when the kingdoms of the earth shall be his."

When Dr. Ackerman concluded, the whole company arose and sang, "Blessed Be the Tie That Binds," after which Professor J. W. Marsh of Forest Grove delivered the closing prayer.

On Friday evening a farewell reception was given by the church, and it was very largely attended. In addition to members of the church and congregation, a number of ministers and members of other churches were present. Dr. and Mrs. Ackerman will leave Portland tomorrow evening for Berkeley, Cal., where they will visit their eldest son, Howell, a student at the University, and then they will go East to Massachusetts. The friends of Dr. Ackerman will be pleased to know that he expects to publish a book on early life in Oregon. It will be in the nature of a romance, although much that was true to life will be related. From a somewhat intimate knowledge of the sources from whence the story is derived, the writer, who has had the privilege of examining the manuscript, believes it will have a wide circulation when placed before the public.

Special Easter services were held in the First church this morning, and the attendance was very large. The afternoon topic was "The New Heavens and the New Earth." The Sunday-school also had an interesting Easter program.

The services were highly important at Sunnyside church. In fact, it may be said to have been the most important day so far in its history. Forty-three new members were received—thirty on confession—and a number of children were baptized. Rev. Cephas F. Clapp preached the morning sermon, and the musical program was elaborate.

Trinity Episcopal church had the misfortune to have its house of worship badly damaged by fire a short time ago, so much so that it could not be used. The First Presbyterian church tendered the use of its place of worship, and the generous offer was accepted, services being held at three o'clock on Sunday afternoon.

If ever there was an ideal Easter day this has been one; hence, as a result, congregations have been uniformly large, and almost every church has had special services appropriate to Eastertide.

President Thomas McClelland of Knox College, Ill., for nine years sustaining that relation to Pacific University, Forest Grove, arrived here from California last Friday evening, and went at once to his former home. He will go East tomorrow evening.

The West Willamette Association will meet with the Hillsboro church on April 8th, and the East Willamette Association with the Clackamas church on April 23d. As has been previously stated the Portland Association will meet the Riverside church, Hood River, April 15th, and adjourn at noon of the 17th.

Revs. J. M. and Dora Read Barber left for California last Monday. After a short stay there they will go to their former home in Michigan. They expect to return to Oregon in about three months.

The church at Clackamas sustained a great loss recently in the death of Mrs. N. B. Roadarmel. She was a charter member of the church and from the start was an active worker.

Pacific Coast Secretary Wikoff, of the C. C. B. S., spent last Sunday with Pastor Nelson of the Ashland church. He is at the Washougal and Mt. Pleasant churches, north of the Columbia, today, and will go farther north in the State of Washington this week. He intends visiting most of the local Associations.

Portland, March 30, 1902.

Inland Empire Letter.

By Iorwerth.

Superintendent Scudder spent a good part of last week in Northern Idaho. On Wednesday evening a fellowship meeting and reception was held at Wardner. After some choice music, vocal and instrumental, addresses were delivered by Rev. O. Franklin Thayer and Superintendent Scudder. Rev. Edmund Owens of Mullan participated in the meeting. Mr. Thayer is recently from Vermont, where he spent the last five years, having spent the six years prior to that serving the churches of Cheney and Tekoa, Wash. It is hoped and expected that he will succeed Rev. J. Edwards at Wardner. From Wardner Superintendent Scudder went to Wallace, where arrangements were made to have a minister on the ground in the near future. It is probable that a tent will be put up and used for the summer. Burke was also visited and something was done in the way of preparing the way to erect a church edifice

Mr. Thayer spent a Sunday at Murray. On Friday evening of last week there was an unique entertainment, designated at a birthday party, held at Mullan. The church building was literally crowded, and nearly a hundred dollars were realized and the people enjoyed themselves.

Rev. A. E. Bradstreet has been compelled to leave the work at Newport and Priest River. The sickness of his wife made it imperative that they should return to New England without delay. Reports of wholesome progress are received from Tekoa, under the ministry of Rev. W. H. Atcheson. The congregations are larger than they have been for some time, and all the auxiliaries of the church are in good working order. There have been some additions, and pastor and people are much encouraged. The family of the pastor feel quite at home.

It is gratifying to hear of the good work going on under Chaplain Knudson at Almira and Beulah in the Big Bend country. The people have rallied around him and the subscription is more than double what it ever has been in the past. There is promise of rapid development.

Rev. Jonathan Edwards of Wardner, Ida., is considering a call received from Pendleton, Oregon.

Notes and Personals.

Rev. F. B. Perkins of Oakland returned last week from Southern California, whither he had gone for the benefit of his health. We regret to state that he experienced no marked improvement.

Sunday, March 23d, the editor of The Pacific attended services at Olivet church, San Francisco, and secured three new names for the subscription list. The work at Olivet is in excellent condition under the Rev. Dr. W. C. Day.

More Safety in Railroad Travel.

Safety, coupled with speed, is the aim of every great railroad; but above all things—safety.

No innovation that gives promise of insuring the safety of passengers or of carrying them more quickly is overlooked by the heads of modern railroads. Every improvement tending to increase speed must of necessity be counterbalanced by some device that will insure safety.

Nothing fills these requirements to such an extent as the air-brake. The latest improvement in this valuable aid to train operation is a high-speed attachment which, after several years of experimenting, has been brought to such a state of perfection that it may be called perfect.

The new high-speed brake adopted by the Burlington Route, the first western railroad to put this safety device in operation on all through trains, consists of the standard quick-action brake with a pressure-regulating attachment. It was designed to meet the requirements of trains scheduled at the high average rates of speed now in common service. The value of this improvement may be appreciated when it is realized that the high-speed brake will stop a train in thirty per cent less distance than required with the brake ordinarily in use.

While local trains frequently run at very high rates of speed for short distances in convenient places, their operation is under conditions that involve but little more real risk than the running of a slow freight. With a good roadbed, well ballasted and laid with heavy steel, a clear track and an unobstructed view for several miles, the engineer of a local train may indulge in a burst of speed at fifty or sixty miles per hour and yet keep his train under control.

But the trains which require every possible safeguard are not of this kind. They are trains which must run at a high average speed, requiring a velocity through yards and over bridges, switches and crossings (where trains are required to be under full control) not heretofore demanded.

Safety signals have been located at such distances from danger points as to provide ample space in which to bring ordinary trains to a stop from the customary speed of twenty-five or thirty mles per hour, but there is no such provision for the present-day flyers, which must go through on schedule time, but slightly reducing speed at many places where ordinary trains barely move.

It is to meet these new and unusual requirements, which have sprung up within recent years, that the new brake is designed. And it meets them as no other device can. The principle of the new brake is not hard to understand and it is simple in operation. By means of auxiliary air tanks of high pressure, it exerts a comparatively high pressure on the wheels at high speed and relaxes the pressure automatically as the speed slackens. For instance, a train is running at sixty or seventy miles per hour when the engineer sights an obstruction on the track. With the old-style brake he could apply a pressure of only seventy pounds to the square inch, but with the new apparatus 110 pounds are available in an instant. As the speed slackens the pressure relaxes, therefore preventing the wheels from sliding, which would flatten them and perhaps cause serious injury.

The customary braking force which an engineer may use is about ninety per cent of the weight of the car, but an emergency application of the new brake increases this to about 125 per cent.; or, in other words, the pressure of the brake shoes upon the car wheels is about forty per cent. greater. The careful tests which have been made show that a train may be stopped in thirty per cent. less distance than with the next best braking appliance.

The Burlington engineer now sits in his cab alert and keen-eyed as ever, but he knows that by a mere twist of the wrist he can stop his train in far less time than he could with the old brake. This difference, in many instances, will amount to the difference between safety and disaster. The possibility of a wreck is lessened in just the degree that the distance in which the train may be brought to a standstill is decreased.

Though the installation of the new brake on the Burlington's equipment has been too recent to give facts and figures of its achievements on this road, its record since introduction has been remarkable by reason of its uniformly high efficiency and entire freedom from accident. There is every reason to believe that its adoption by other railroads will have a marked effect in increasing the safety of high-speed trains.

Conviction or Sin.

And again, under such realization as is produced by the convicting power of the Holy Spirit, the work of Jesus is seen in its true light; and only so is the work of Jesus ever seen in its true light. Jesus can never be understood until sin is understood—never. You ask this and that man, "What think ye of Christ?" and they can not give you an answer because they do not know how to think of sin. So long as sin is judged from merely a social point of view the cross of Christ must ever appear as an exaggeration. Only they that are sick can appreciate the physician. The man who has never known the agony of physical pain may sneer at medical men, but let him awake to the fact that in his own body there is a subtle disease, painless in its first stages, but which threatens his life, and instantly his attitude towards the medical profession will be totally changed—a new consciousness has come into his life. Friends, everything depends upon conviction. Where there is no conviction there is no pressure of necessity. Where there is no thirst, who cares about the fountain? Jesus knew that men would not understand him, would not be attracted to him, until the spiritual necessity for him became a matter of consciousness. He knew his work would be a failure in the absence of conviction. Tell the pharisee—the moral man—strong in the consciousness of his own integrity, that Jesus died for him. The man is utterly unmoved. Tell the man in whose heart the convicting power has been at work that Jesus died for him, the man is utterly unmoved. Tell the man in whose heart and the statement becomes the glorious gospel of the blessed God. He shall convince the world of sin, and when the world is convinced the gospel of Christ will have free course and be glorified."—T. B. McLeod, D.D.

The modern Pharisee thanks God that he is no saint.

Magazines.

A special feature of St. Nicholas for April is the profusely illustrated article on "Boy Choristers." In addition to the usual long story there are several short stories.

Health Culture is a monthly devoted to practical hygiene and bodily culture. Each number contains much that is of value. It may be had for $1 a year of the Health Culture Co., 481 Fifth avenue, New York.

The American Antiquarian for March and April contains an account of the curious and interesting marriage customs of some of the aboriginal tribes of British Columbia. Stephen D. Peet, the editor, furnishes an article on "Ethnic Styles Among American Tribes." G. E. Laidlaw contributes some ethnological observations in South Africa. The Antiquarian is published bi-monthly at Chicago. Price, $4 per year.

The April Pilgrim is announced as a number especially devoted to the forthcoming biennial conference of the General Federation of Woman's Clubs, to be held in Los Angeles, California. The articles specially bearing upon this, are: "Los Angeles, the Convention City," a lavishly illustrated article, by Edith M. Haverly; "The Federation of Woman's Clubs," by its President, Mrs. Rebecca Douglas Lowe; "Twenty-five Years a Club-woman," by Rev. Celia P. Woolley; "Notable American Clubwomen," by Bertha Damaris Knobe. Edwin Markham contributes a thoughtful article on the possibilities before womankind under the title, "The Fruit of Her Hands."

The principal features of the April number of The American Monthly Review of Reviews are a group sketch of the "Captains of Industry" who dined with Prince Henry in New York, with more than 70 portraits, by Carl Snyder; a sketch of the late Charles L. Tiffany, the great New York merchant; illustrated articles on "Educating the Deaf-Blind," by Ruth Everett, and on "The New Lying-In Hospital in New York," by Dr. Robert L. Dickinson; a study of the life work of Col. Francis W. Parker, of Chicago, the originator of many new methods in education, by Prof. Wilbur S. Jackman; and articles on "A New Factor in Lake Shipping," by George H. Cushing; "Can Rural Social Forces Be Federated?—A First Step," by Kenyon L. Butterfield, and "The Anglo-Japanese Alliance from the Japanese Point of View," by T. Iyenaga. In the editor's "Progress of the World," the points at issue in the "Northern Securities" case, the question of the Cuban sugar tariff, and other topics of the day are discussed.

A remarkable proclamation by the Governor of Shansi, China, is reproduced as a frontispiece in the Missionary Review of the World for April. The translation furnishes food for thought, as it shows the impression made with Chinese by a refusal of missionaries to demand indemnities. Several articles on India make interesting reading. One is by Rev. W. Arthur Stanton, on "Signs of Awakening in India," another by M. G. Sherwood Eddy on "Touring Among Indian Villages," and one by Dr. John P. Jones of Madura, on the "Progress of Missions in South India."Dr. George Smith, the great missionary biographer, also contributes a sketch of Alphonse Francois La Croix, the Apostle to the Bengalis. But these are on India. There are also excellent articles on "Cuba and its Evangelization," "Preaching to the Heathen," "The New Reformation in France," "Advancement in Liberia," "Student Volunteers in Toronto," "Morality of Islam," etc., etc. Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York. $2.50 a year.

The features of the April Century are a frontispiece engraving by Timothy Cole of the famous painting by Velasquez entitled "Head of a Young Man"; a group of papers of personal recollections of Appomattox by General E. P. Alexander and Colonel Charles Marshall, ex-Confederates, and Generals John Gibbons and Wesley Merritt of the Union Army; the beginning of a new serial story on marriage, entitled "Confessions of a Wife," by "Mary Adams"; four humorous stories, in the series on "The Great West," a chronicle of the overland trip to California by Noah Brooks, entitled "The Plains Across," with pictures by Remington; in the Collector's Series an illustrated paper on bottles; personal reminiscences of Alexander II by the Actress Rhea; two illustrated articles of travel in Abyssinia, both with mention of American trade; "Recent Discoveries Concerning Buddha," by the eminent English authority on India, T. W. Rhys Davids; a paper of plain-spoken criticism by John Burroughs on "Literary Values"; the third of Dr. Weir Mitchell's "Little Stories," entitled "The Seamy Side in the Philippines"; a paper by Sylvester Baxter on "The Beautifying of Village and Town."

A further generous supply of the spring fashions, which have now taken definite shape is given in the current Delineator. The literary features make this number a notable one. Charles G. D. Roberts contributes a novelette, "The Chatelaine of Cheticamp," the scene of which is laid in Acadia, which the author pictures so delightfully; the action is rapid and full of interest. Dr. S. R. Elliott writes entertainingly of Kate Field, one of the cleverest and versatile women, who entered so largely into the social life of Washington. A fine pictorial opportunity is grasped in an article on the "Interpretation of Beauty," with text by N. Hudson Moore. "The Religious Sentiment in Photography" will appeal to camera lovers and is especially timely at this season. In the series on "Athletics for Women" Regis Senac, a well-known fencing master, writes of his art, and special illustrations are given. The home interests are strongly represented in an article on draperies, the lessons in cookery, and the items on household science; while parents are directly appealed to in Dr. Murray's second paper on the training of children, for whom amusement is provided in more pastimes by Lina Beard and another Brownie story by Silas G. Pratt.

Japanese Faith in Christians.

The uprightness of Christians as contrasted with the heathen is observed and acknowledged, even by themselves.

When, for example, a while ago the northern island of Japan was visited by devastating floods, which rendered homeless more than 30,000 people, and the Buddhist monks and priests of Hakodate offered to collect and distribute money and clothing among the distressed, the response made to their offer was insignificant.

But when the native Christians appealed to the townspeople for gifts of clothing, and sent round carts surmounted by red cross banners, the people greeted them with cries of "Here come the Christians!" "They crammed old clothing into the carts," Bishop Fyson says, "some even taking off what they were wearing and throwing them in; shopkeepers gave new goods out of their stores and some gave money as well." Over 10,000 articles were collected, the townspeople saying they gave so freely because they could trust the Christians to be honest and judicious in distributing their charity. —C. M. S. Report.

Our Boys and Girls.

If.

If all who hate would love us,
And all our loves were true,
The stars that swing above us
Would brighten in the blue;
If cruel words were kisses,
And every scowl a smile,
A better world than this is
Would hardly be worth while.
If purses would not tighten
To meet a brother's need,
The load we bear would lighten
Above the grave of need.

If those who whine would whistle,
And those who languish laugh,
The rose would rout the thistle,
The grain outrun the chaff;
If hearts were only jolly,
If grieving were forgot,
And tears and melancholy
Were things that now are not;
Then love would knell to duty,
And all the world would seem
A bridal bower of beauty,
A dream within a dream.

If men would cease to worry,
And women cease to sigh,
And all be glad to bury
Whatever has to die;
If neighbor spake to neighbor
As love demands of all,
The rust would eat the saber,
The spear stay on the wall;
Then every day would glisten,
And every eye would shine,
And God would pause to listen,
And life would be divine.

—James N. Matthews, in Pittsburg Christian Advocate.

Prissy and Her Bell.

The house on the corner had been vacant a long time, and now some new tenants were moving in. Elsie Manning from the sitting-room window of the next house watched the furniture as it was carried in, in hopes to see some sign of a little girl in the family.

"If there is one, there'll be a small chair or a doll-carriage or something," she told her mother; but no such articles appeared, and Elsie was disappointed. She longed for a little next-door neighbor. Her nearest friend lived three houses away on another street, and to visit her she had to go around the block or climb fences, either of which was inconvenient when she was in a hurry or in stormy weather. It would be so nice, she thought, to have somebody right in the next house.

The day after the new neighbors came Elsie was attracted to the window by the sound of a bell. She heard it several times, and finally she saw a lady on the porch of the corner house with a dinner-bell in her hand. As days went by, the bell-ringing grew to be a regular sound; but nobody could imagine what it was for. Elsie was especially puzzled, and when her mother went to call on the strangers, she begged her if possible to find out about the bell.

When Mrs. Manning returned, Elsie was ready with questions.

"Yes," said her mother, smiling, "the secret is out. The bell is for their cat—Prissy, her name is. They say that whenever they want her they go to the door and ring the bell, and she always stays within sound of the bell and comes as soon as she is called. It is strange, isn't it, that a cat should be so prompt in obedience?"

Elsie said "Yes," very soberly. She was wondering if her mother was thinking of the many times that she had been called home from Bertha's, or even from play up-stairs, and she had lingered for "just a minute longer" until the summons had been forgotten. Only the day before she had missed a pleasant walk with her uncle because she had not started at once when she was called. But Elsie could only guess, as Mrs. Manning went on talking about the new neighbors, and telling many interesting things which she had heard.

The next time that Elsie heard the bell, however, she thought about it again, and running to the window, she saw the handsome Prissy climb the back yard toward the house and through the door which the cook held open. It was not fear that made her run so promptly.

"I'm not going to let a cat mind better than I do," said Elsie to herself; and the day after, when she heard her father calling her from the library, she ran at once to see what was wanted, although she was right in the middle of a most interesting play. If her father was happily surprised he said nothing at the time.

Perhaps it would not have been so easy for her always to remember if it had not been for Prissy's reminding bell; but that daily "Ding-dong! ding-dong!" never failed to keep the subject in mind. and Elsie came to run so promptly at every summons that Mrs. Manning said smilingly:

"I think Prissy is a pretty good teacher."

Elsie laughed. "Yes, mamma," she agreed, "I think she is; for I don't know as I should ever have learned to come quick when I was called if it hadn't been for Prissy and her bell."

Elsie did not know that Prissy. like people, had to learn a lesson before she could teach it. She had not lost a walk with her uncle, but the loss was much greater in her opinion. She lost a dinner!—Caroline Wheaton, in Youth's Companion.

Some Strange Trees.

One who reads regarding forests soon begins to feel an interest in the trees of other lands. A little research will furnish many examples of trees which seem, to our American eyes, strange and wonderful.

One of these is a native of western Africa, and its botanical name is Welwitschia Mirabills. The fact that this tree was first discovered by Europeans only about thirty years ago may account for its not yet having received a name easier to pronounce and remember. The trunk rises only a few inches from the earth and, in time, comes to be fifteen inches in circumference. There are just two leaves. They increase in size from year to year until they are six or eight feet long. The trunk looks like a rough brown table, and travelers give no use to which natives put the tree.

On the island of Ceylon is a tree whose peculiar fruit has given it the name of Eve's apple-tree. The fruit is shaped like an apple, and is beautifully coloured with crimson and orange. Each "apple" has an irregular dent in one side, as if a piece had been bitten out. It is poisonous. This fact, added to its curious shape, has doubtless given rise to its present name.

A tree called Kan Karo grows on the Fiji Islands. The natives call it "itch wood." It grows to a height of sixty feet, and the wood is much used in canoe making. Care must be taken in chopping the tree down, and it must be allowed to season before being sawed.

The Home.

Keep Hoeing and Praying.

Said Farmer Jones in a whining tone,
To his good old neighbor Gray,
"I've worn my knees through to the bone,
But it ain't no use to pray.

"Your corn looks twice as good as mine,
Though you don't pretend to be
A shinin' light in the church, to shine
An' tell salvation's free.

"I've prayed to the Lord a thousand times
For to make that 'ere corn grow;
An' why your'n beats it so and climbs
I'd give a deal to know."

Said Farmer Gray to his neighbor Jones
In his quiet, easy way,
"When prayers get mixed with lazy bones
They don't make farming pay.

"Your weeds, I notice, are good and tall,
In spite of all your prayers;
You may pray for corn till the heavens fall
If you don't dig up the tares.

"I mix my prayers with a little toil
Along in every row;
An' I work this mixture into the soil
Quite vig'rous, with a hoe.

"An I've discovered, though still in sin,
As sure as you are born,
This kind of compost, well worked in,
Makes pretty decent corn.

"So, while I'm praying I use my hoe,
An' do my level best,
To keep down the weeds along each row,
An' the Lord He does the rest.

"It's well for to pray, both night an' morn,
As every farmer knows;
But the place to pray for thrifty corn
Is right between the rows.

"You must use your hands while praying, though,
If an answer you would get,
For prayer-worn knees, an' a rusty hoe,
Never raised a big crop yet.

"An' so I believe, my good old friend,
If you mean to win the day,
From plowing, clean to the harvest's end,
You must hoe, as well as pray"

"Mrs. But."

Mrs. But is our next door neighbor, remarked a woman of our acquaintance recently. Her real name is Green, but John, whenever he sees her marching up the walk, remarks: "My dear, here comes Mrs. But." He is not given to calling people names; he says it merely to put me on my guard, for he knows our neighbor's failing, and as long as the conversation is confined to the weather and household affairs, I quite enjoy chatting with her; but the moment that a human being, living or dead, chances to be mentioned, I begin to quake.

The first time she called—it was soon after we moved into the neighorhood—I happened to say that Mrs. Goodwin, from the opposite side of the street, had called to see me, and that she impressed me as a very lovely character.

"Oh, she is indeed," said Mrs. But heartily; "she is such a devoted wife and so good to the poor. But," she went on, lowering her voice, "there used to be a good deal of talk about her when she was a girl, and though I don't suppose half the things that were said were true, people don't seem to forget them."

What necessity there was for this drop of poison to be instilled into my mind I could not see. Mrs. Goodwin's youth was in the far past, and in the gossip concerning her in that remote period I had no interest whatever; I was quite willing to take her as she was in her sweet, ripe womanhood.

One day, when Mrs. But dropped in, she found my little friend, Nellie Gray, at the piano. Nellie is a shy, brown-eyed girl of fifteen, gifted with a wonderful ear for melody, and, as the Grays had no piano, I offered her mine. I can't help loving the child, she is such a warm-hearted little creature, and so eager for music," I said, as the door closed behind her.

My visitor gave a scarcely perceptible shrug. "Yes, Nellie seems to be a very nice girl," she admitted, "but I suppose you know she is a poorhouse waif?"

"No," I said. I knew nothing of the kind. Mrs. Gray had introduced Nellie to me as her eldest daughter, and the information volunteered by Mrs. But was utterly uncalled for.

One evening, on our way home from a lecture, John remarked that he always enjoyed listening to Mr. Spaulding, he was so lofty and earnest.

"Yes, he is a very interesting speaker," said our neighbor, who had joined us as we came out of the lecture room, "and he seems very sincere, but I can't help feeling a little suspicious; I knew him when he was a boy."

John made haste to change the subject; a word of encouragement would have resulted in our hearing the whole history of the young man's boyhood.

"I've no patience," he exclaimed, the moment we were by ourselves, "with people who are always bringing up the past! Just imagine what heaven would be if the inhabitants were disposed to indulge in that sort of retrospection! The Angel Gabriel himself would hardly be safe from their disparaging 'buts,' and the whitest robe in all the white-robed throng would be in danger of being smutted.

"And yet," I said, "Mrs. But evidently considers herself a good Christian."

"Oh, I don't dispute her title," said John, "but I can't help thinking that she might be able to read it clearer if she would rub her glasses with Christian Doctrine more often."—The Monitor.

"Dere's One Ting More."

Miss Helen Jackson tells the following story of her temperance work among the Southern freewomen: "A colored sister in the church, one who helped me a great deal last year, was greatly addicted to wine, and was, moreover, a woman of much influence in the church, many members of which were very intemperate. A few days ago I went to her house and read the Bible to her. She told me she did not drink wine any more. She said, 'I thought I couldn't do without it, but I axed de Lord to make me stop; and I just worried him until he did. Then I drinked beer in de place of wine, but I didn't want to, and I studied 'bout dat a heap, and I knowed if I axed de Lord he would make me stop, for he's de same God. So I did ax him, and I stopped drinkin' de beer.' 'Now,' she says, 'dere's one ting more—dat's terbacker. I know de Lord will help me stop, but I don't feel like axing him as I did before.'"

There are some sins which people do not want to get rid of; therefore they do not "ax him." If they wanted to get rid of them God would help them.—Christian Witness.

The Secret of a Happy Day.

BY FRANCIS RIDLEY HAVERGAL.

Just to let thy Father do
What He will;
Just to know that He is true,
And be still;
Just to follow hour by hour
As he leadeth;
Just to draw the moment's power
As it needeth;
Just to trust Him, this is all!
Then the day will surely be
Peaceful, whatsoe'er befall,
Bright and blessed, calm and free.

Just to let Him speak to thee
Through His Word,
Watching, that His voice may be
Clearly heard;
Just to tell Him everything
As it rises,
And at once to Him to bring
All surprises;
Just to listen, and to say,
Where you cannot miss his voice,
"This is all!" and thus today,
Trusting Him, you shall rejoice.

Just to ask Him what to do
All the day,
And to make you quick and true
To obey;
Just to know the needed grace
He bestoweth
Every bar of time and place
Overfloweth;
Just to take thy orders straight
From the Master's own command;
Blessed day, when thus we wait
Always at our Sovereign's hand!

Just to leave in His dear hand
Little things—
All we cannot understand,
All that stings;
Just to let Him take the care
Scarcely pressing,
Finding all we let Him bear
Changed to blessing;
This is all! and yet the way
Marked by Him who loves thee best—
Secret of a happy day,
Secret of His promised rest.

A COSTLY SUIT.

A veteran minister was on his way to the annual conference. He was very shabbily dressed. A well-to-do layman, a parishioner of former years, said to him:

"As part payment of an old debt I want you to accept from me a suit of clothes."

It required but a few moments to fit the old minister with a complete new suit, hat and overcoat. When he reached the seat of the annual conference he was greatly gratified to escape the humiliation of shabbiness. He was as well dressed as the bishop. When the conference stewards met it was remarked that a superannuated minister who could afford to dress better than any of his brethren could not be in very great need. They refused to make him any allowance. The veteran very sorrowfully borrowed enough money to get home. He said to his wife when he reached his own hired house: "Wife, that was the costliest suit I ever had."

A SPEEDY ANSWER.

A little five-year-old had been very naughty one day, and her mother sent her into a room by herself, and told her to ask God to forgive her, and not to come out until he had done so.

In an incredibly short time she came cheerfully into the family circle again. Her mother was taken by surprise, and said:

"I thought I told you to stay in the room until God had forgiven you?"

"Well," she answered promptly, "I spoke to him about it, and he said, 'Don't mention it, Miss Jones. You ain't so worse,'"

This is a true story.

AN ABSENT-MINDED PROFESSOR.

The professor was hurrying with a friend to catch a train, when he suddenly halted and exclaimed: "What? How? I've come away and left my watch."

"Let's go back and get it," suggested the friend.

"No; I don't believe we shall have time," said the professor, and he drew the lost watch out of his pocket, looked carefully at the dial, counted the minutes, and added: "No; there won't be time enough."

Then he pressed on toward the station, saying: "Oh, well, I suppose I can get along all right for one day without a watch."

THE SHORTEST WAY.

If any one would tell you the shortest, surest way to all happiness and all perfection he must tell you to make it a rule to yourself to thank and praise God for everything that happens to you. For it is certain that, whatever seeming calamity happens to you, if you thank and praise God for it you turn it into a blessing. Could you, therefore, work miracles you could not do more for yourself than by this thankful spirit; for it heals with a word speaking, and turns all that it touches into happiness.—William Law.

Are you now cherishing a single grudge against any soul? Does any one regard you as an enemy? Make peace.

Small-minded people are easily offended.

GENTLENESS.

The strength of God is very gentle. He does not make a great noise in lifting the tides or in speeding the stars in their courses. The sunshine is one of the greatest treasuries of power. He turns the hearts of stalwart sinners by the touch of infant fingers or by the memory of a pious mother's spiritual beauty and fidelity. By loving invitations, tender encouragement, and by manifold ministries of patience and sympathy, he encourages the penitence and the faith of sinful and human hearts. His children should seek more of his gentleness. We are too easily tempted to bluster and violence. We forget that gentleness is greatness as well as goodness. If we would do brave deeds, let us seek to be filled with divine gentleness.

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BE COURAGEOUS.

Does the struggle of life some times seem more than you can bear? Remember, we have a Savior in heaven who says, "Come unto me all ye that labor and are heavy laden and I will give you rest." To the Christian that home in heaven will be sweet rest, where we can meet the loved ones gone before us to that beautiful city, where we need not the light of the sun; for God is the light thereof; where we all shall meet as God's children in heaven and sing his praises forever. Don't you think it pays us to be worthy of such a home as that; this life is so short and fleeting. But that life will be forever. Christ died to give us all this; is it not worth working for? He has done so much for us and he asks so little in return. May our lives be such that they may be a bright and shining light to others to help them along over the rough, stormy pathways of this life; by so doing we will be doing God's will, and add one more diamond to that crown that awaits all God's children in heaven.

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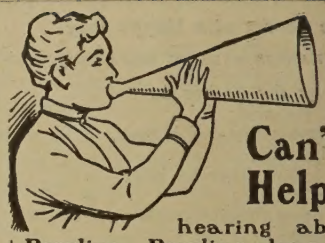

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